





ORTHOPÆDIA:

Or, the ART of
CORRECTING and PREVENTING
DEFORMITIES
IN

CHILDREN:

By such MEANS, as may easily be put in
Practice by PARENTS themselves, and
all such as are employed in Educating
CHILDREN.

To which is added,

A DEFENCE of the ORTHOPÆDIA,
by way of SUPPLEMENT, by the AUTHOR.

Translated from

The *French* of M. *ANDRY*,

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LEGE, and Senior Dean of the Faculty of
PHYSICK at *Paris*.

IN TWO VOLUMES.

Illustrated with CUTS.

VOL. I.

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ORTHOPEDIC

CORRECTING AND PREVENTING

DEFORMITIES

CHILDREN

By J. M. A. ...
...
...

A DETAILED ...
... by J. M. A.



THE ...
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IN TWO VOLUMES

VOLUME I

LONDON

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ORTHOPÆDIA.

The P R E F A C E.

AS it is not within the reach of every Reader to understand the Title of *Orthopædia*, which is affixed to this Book, I shall begin with explaining it; after which I shall give an Account of the Book itself. But in the first place I must take notice of two Pieces which have been published upon a Subject akin to this, though they differ a good deal from it; the first in the Year 1584, by *Scévole de Sainte-Marthe*, and the second in the Year 1656, by *Claude Quillet*.

I.

As to the Title, I have formed it of two Greek Words, viz. ὀρθός, which signifies straight, free from Deformity, and Παιδίον, a Child. Out of these two Words I have compounded that of *Orthopædia*, to express in one Term the Design I propose, which is to teach the different Methods of preventing and correcting the Deformities of Children. The

*Explication
of the Title of
Orthopædia.*

VOL. I.

B

Expression

Expression seemed to me the more allowable, that the two celebrated Authors above cited, have made use of Terms of the same Kind; the first in giving the Title of *Pædotrophia* to a Treatise upon the Manner of suckling Infants; and the second that of *Callipædia*, to a Poem upon the Method of getting beautiful Children: both which Titles are likewise taken from the Greek; the first from Παις an Infant, and Τροφή Nourishment; and the second from Καλός beautiful, and Παιδίον a Child.

II.

CONSIDERING the Affinity of the Subjects, I cannot upon this Occasion omit giving an Abstract of these two Performances, especially as no Author, that I know, has done it before me. M. the President *Cousin*, speaking of that Book of *Scèvele de Sainte-Marthe*, in the *Journal de Sçavans* for the Year 1699, contents himself with saying, that if all the Encomiums which have been bestowed upon *Scèvele de Sainte-Marthe* were collected together, they would make a Volume: That *Baif*, *Joseph Scaliger*, *Justus Lipsius*, *Casaubon*, *Daurat*, *Rapin*, and *Pasquier*, had all wrote in Commendation of him; that M. *Perrault*, one of the forty Members of the *French Academy*, had made a Collection of famous Men in his first Volume, where he does not forget the singular Qualifications of this great Man, his Offices and Employments; That his chief Works were * *Les Eloges des Hommes illustres*, and the Manner of nourishing Infants; That this last went through ten Editions in the Author's Life-time, and as many after his Death; That has the whole

* i. e. The Elogiums of illustrious Persons.

The P R E F A C E. 3

the extreme Indisposition of one of his Sons while he was yet at Nurse, was the Occasion of his composing the *Orthopædia*; That the ablest Physicians who were called having despaired of curing him, the Father himself set about enquiring into the most hidden Secrets of Nature, and was so successful as to rescue his Son from Death; That being importuned by his Friends to communicate to the Public such curious Discoveries, he comprehended them in this Work, which he dedicated to *Henry III.* That this Work was read in the most famous Universities of *Europe*, with the same Veneration as the Works of the Ancients; that it was translated into a great many Languages, and even into *French Verse*; That *Scévole de Sainte-Marthe* received an Order from *Henry III.* to translate it into *French Prose*; but that the Author's Hurry of Business hindered him to acquit himself of this Piece of Duty to his Majesty, which *M. de Sainte-Marthe*, Dean of the Court of Aids, has done since. This is all that *M. the President Cousin* says of this Book in the *Journal de Sçavans* 1699. 5 of *June*; which, as you may see, does not give one any Idea of the Performance.

M. Perrault of the *French Academy*, who is quoted by *M. Cousin*, says nothing more of the *Pædotrophia*, than what *M. Cousin* has cited from him, to wit:

THIS Book is an excellent *Latin Poem*, intituled *Pædotrophia, seu de puerorum nutritione, Libri III.* That is to say, of the Manner of bringing up and nourishing young Children.

AT the Beginning of the Translation which has been made of it, there is an Advertisement, where the Translator contents himself with saying

the same Things which we have already quoted from M. Cousin and M. Perrault.

As to the *Callipædia* of Claude Quillet, which is another Latin Poem, nothing inferiour to the former, I do not know that it has been taken notice of yet by any Author, either amongst the Journals, or any where else. Thus, as I said before, considering the Affinity of the Subject, I am under an indispensible Necessity of giving some Account of these two Works, after which I must proceed to the Plan which I propose to observe in this *Orthopædia*.

Scévole de Sainte-Marthe dedicates his Book to King Henry III. and tells him in the Epistle dedicatory, which is in French, that the Subject

*An Abstract of the Pædop-
trophia of M. de Sainte-
Marthe.* of his Poem is the Manner of suck-
ling Children, and of preserving those
young and tender Plants against a vast
Number of Storms and Tempests which
threaten them, and frequently destroy
them in the Bud. He adds, that out

of a Desire of rendering this Work useful to all his Majesty's Subjects, he was resolved to communicate it shortly in French, if the King approved of it.

THIS Epistle is dated in the Year 1584, at Fontainebleau, and the Poem was translated into French six and twenty Years after the Death of the Author. This Translation is done by his Grandson, *Abel de Sainte-Marthe*, as is signified in the Licence annexed to it, dated in the Year 1698. which was the fifty-sixth of the Reign of Lewis XIV.

Scévole de Sainte-Marthe begins his Poem with an Invocation of the Muses, and of *Apollo*; afterwards he addresses himself to *Henry III.* and proposes to sing the Exploits of that Prince. He introduces his own Wife next, and exhorts her

to omit nothing that might tend to the Preservation of those Children which God had given them as Pledges of their Marriage. He desires her above all Things to honour God, and to follow the Advice of that Philosopher, whoever he was, says he, who would have Mothers to suckle their Children themselves; and he dwells very long upon this Article.

HE proceeds next to the Care which Women with child ought to take of preserving their Children in the Womb 'till it is time to bring them to light, and consequently of having a happy Delivery. Upon this Subject he gives them the following Advices.

FIRST, by no means to wear their Cloaths too tight, for fear of hurting the Child in the Womb.

SECONDLY, to rule their Passions, and not give themselves up to Grief, Fear, or immoderate Joy.

THIRDLY, to let Rest succeed Labour, and Labour Rest.

FOURTHLY, to avoid all Dancing.

FIFTHLY, to use as little as possible the conjugal Embraces.

SIXTHLY, to make a good choice of Diet; to prefer Pigeons and Turtle-Doves, Partridges, Capons, Pheasants, Veal and Kids, to all other Meat; and if they like Fish, to prefer that which is caught in sandy Rivers amongst the Rocks, or that which comes from the Sea; and, in the last place, to shun every thing that is salt, or too raw.

SEVENTHLY, to use for their Drink, Water mixed with a little Wine.

EIGHTHLY, to subdue certain phantastical Appetites for things which are not at all proper for the Nourishment of the human Body; such as green

Fruits, and more especially white-Lime-Plaister, Ashes, and the like ; to correct such Appetites by eating Capers, Olives and Pomgranates ; these Fruits being very proper for cleansing the Stomach, and carrying off an acrid Phlegm, which, in pregnant Women, occasions all those absurd Cravings.

AFTER these Advices, he endeavours to explain whence those Marks arise which appear upon the Skin, in Children, in consequence, as is alledged, of certain Imaginations of the Mother, during her Pregnancy. Then he proceeds to Women upon the point of lying in, and advises them (but as a Poet he must be pardoned for this Article) to invoke the Goddess *Lucina*, who presides over Child-bed, thrice, with a loud Voice.

THE next thing he advises them to, is to chuse, when they are in Labour, such a Posture as is the most convenient for being delivered ; and he leaves it to their own option, whether to stand, sit, or lie in bed ; in the mean time, he pretends, that the best way is to stand.

THE Cause of the Pain which Women suffer in Child-bearing, is there set forth at full length ; viz. original Sin. Our Author relates all that is said in the *Genesis*, concerning the Fall. He introduces the Serpent speaking to *Eve*, and describes all that passed upon that Juncture : and this gives occasion to some beautiful Verses, which end the first Book of the *Pædotrophia*.

THE second Book begins with a detail of what is necessary to be done when the Child is born ; viz. to put the Mother into a Bed very well made, to wash the Child, and swadle it up, but first of all to cut the umbilical Chord, and to apply a little Mastick and Myrrh in Powder to the Wound.

HE

HE takes occasion here to tell (and here again as a Poet he must be excused) that in former days, the Navel connected the two Sexes, so as they made but one Body, though they were really two; but that this String coming at last to break, each Body had its liberty.

AFTER he has finished this story, he talks of certain Signs, which shew, he says, what Complexion the Child will be of. He alledges, that if a new-born Child cries weakly, and has but little Strength, it is a sign, that either the Father is unhealthy, or that the Child has suffered in its Mother's Belly from her using a bad Diet; or lastly, that it has received some considerable Hurt in the Birth.

HE advises next to keep the Child pretty warm, if it is in Winter, but in Summer, to keep it in a place where the Air is very cool. One thing which, in his opinion, is of great importance, is to put some Alexipharmick, or other, especially *Venice Treacle*, into the Mouth of the Child, as soon as it is born. He advises likewise to sprinkle the Body of the Child with Wine, and if it appears to be pretty weak, to warm it by blowing upon it with the Mouth; for he affirms that this warm Breath succeeds better than any other Remedy for strengthening the Child, especially if when you blow you have Cinnamon in your Mouth.

As soon as the Child is born, he advises, as we observed before, to wash it with Water; and upon this occasion, he declaims very much against the Custom of the ancient *Germans*, who used to plunge their Children into the *Rhine*, just as soon as they were born, in the same manner as they plunge hot Iron into cold Water to make it harder. Surely, says he, Children that can undergo such a Trial without being killed, must

have been formed in the Bowels of the Mount *Caucasus*. He would have them bathe new-born Infants in luke-warm Water, and keep them a while in it; but if they have any Bruises upon their Bodies from their having been too roughly handled or squeezed in the time of Birth, that there should be some fresh Roses, Chamomile Flowers new gathered, and the Moss of Trees mixed with the Water.

HE enjoins them to clean the Ears, Eyes and Mouth of the Child, and to give to each of the Members, by handling them gently, such a Shape and Streightness as they ought to have to make a perfect Whole, as he calls it; as *Prometheus* did formerly, who with his skilfull Hand formed Man after the Image of the Deity, which is another poetical Stroke to be classed with some former ones.

WHEN the Bath has made the Skin of the Child tender, in order to harden it, he advises to rub it gently with white Salt well powdered, and to have the Cradle, swadling Clothes and Bands ready; to give *Narbonne* Honey for a Purge, and afterwards to lay it in the Cradle; but to take care not to cover it too warm. Upon this, he quotes the Example of *Francis* the last Duke of *Anjou*, and the Princess his Wife, who suffocated their Child by keeping it too warm in the Night.

HE proceeds next to the Choice which one ought to make of a Nurse; and he recommends such a one as is neither young nor old, fat nor lean; he would have her gay, of a lively Complexion, her Arms and Neck a little long, her Chest large, her Breasts round and pretty protuberant; and she must never have had a Miscarriage.

As to the Milk, he reckons that best which is sweet, white, and of a middling Consistence, re-
jecting

jecting that which sticks to the Finger by its Thickness, or which drops immediately from it by its too great Fluidity.

IF the Child is sent to the Country to nurse, he advises to take care what Country it is sent to; accordingly, that marshy places are to be shunned; and as to the House, it ought to be very well exposed to the Sun.

WITH respect to the Management of the Nurse, he would have her to abstain from Venerie, to shun Wine, Fretfulness and violent Labour; to take moderate Exercise, to walk in the Gardens before Meals; to work in the House; to make her own Bed herself; to bake the Bread, to card Hemp and Flax. That when she gives the Child the Breast, she do not give him the first Drops that come from the Nipples, and take care that she do not allow him to fill himself too full.

FOR the first Days after the Child is born, he advises to give him but very little Milk, and at several times; and as oft as by his crying you observe that he wants the Breast, to give it him, 'till such time as he comes to be about eight Months old, when the Teeth begin to push out; after which he ought sometimes to have Food that is a little more solid, and sometimes Milk; that is to say, sometimes Broth, sometimes Pap, and sometimes Milk; and he would have some Bread crummed down, and boiled in Broth or Milk, to be given him pretty often. He advises to make him sometimes take a little Oil of sweet Almonds, or a little Butter, and gives a Caution against mistaking the Cries of the Child from Gripes, for those which are occasioned by Hunger: for if you give him Food every time that the Gripes oblige him to cry, you will overcharge his Stomach, and cause him to vomit.

HE would have Children put to sleep by rocking and singing them Songs.

HE advises to bathe them after they awake out of a long Sleep.

WHEN the Weather is good, he would have them to be often carried abroad.

HE comes next to consider the time when it is proper to wean them, and is of opinion that it may be done when they are two Years old. He takes notice of some Nurfes who put Gall upon their Nipples, but he does not seem to approve of this practice; he thinks it sufficient to substitute some other agreeable Liquor, instead of Milk. He condemns Wine here very much, because it is too heating a Liquor for a Child, let the quantity which is given him be ever so small.

HE advises, as soon as the Child begins to speak, that you set to work immediately to cultivate his Mind; that you spur him on if he is too slow; keep him in if too forward; and encourage him if too dull, &c.

HE ends his second Book in lamenting the Misfortunes of the War, which prevented his having so much leisure for writing as he could wish.

THE third and last Book of the *Pædotrophia*, treats of those Diseases to which Children are subject soon after they are born, and the Remedies proper to be made use of in those Diseases. Here *M. de Sainte-Marthe*, in his Character of a Poet, invokes *Apollo* upon this Subject, praying that he would grant him necessary Light for treating an Affair of so much importance.

THE Diseases he speaks of, and for which he prescribes Remedies, are eighteen in number.

THE first is the Inflammation of the Navel.

THE second, is Tongue-tying.

THE third, the Ranula.

The P E E F A C E. II

THE fourth, the Inflammation of the Throat.

THE fifth, Ulcers of the Mouth.

THE sixth, Teething.

THE seventh, Costiveness.

THE eighth, Looseness.

THE ninth, the Colick.

THE tenth, Worms.

THE eleventh, Vomiting.

THE twelfth, the Cough.

THE thirteenth, troublesome Dreams.

THE fourteenth, Want of Sleep.

THE fifteenth, the Falling of the Anus.

THE sixteenth, the scalled Head.

THE seventeenth, the Small-Pox.

THE eighteenth, the Falling-Sickness.

WE shall proceed, with our Author, to give an Account of all those Diseases, and the Remedies proper to be made use of for curing them.

The Inflammation of the NAVEL.

THE Navel which is cut in Children as soon as they are born, is sometimes the Occasion of violent Pains to them, either from the Wound itself, or from the Navel-String having been tied too tight before it was cut, whereby an Inflammation is brought upon the Navel; or lastly, the Child's crying or coughing violently, may occasion those Pains, by the Agitation which is thereby produced in all the lower Belly, whence the Navel is inflamed and swelled by a Flux of Humours, which are determined to that Part.

PHYSICIANS, to cure this, as M. de *Sainte-Marthe* observes, prescribe some powdered Spikenard, to be mixed with Turpentine, and after beating it up with good Oil of Nuts, to anoint the Wound softly with it; then to burn some

bits of woollen Cloth, and some Lupine Seeds, and dilute the Ashes with strong red Wine, and apply Stupes that have been soaked in this Wine to the pained Part.

The TONGUE-TIED.

THE Ligament of the Tongue sometimes contracts it in such a manner, as to hinder the Child to suck. In this case our Author advises to cut it immediately, which may either be done by a Surgeon with a Pair of Scissars, or the Nurse with her Nail; but both of them ought to take care not to hurt the Veins which run upon that Part.

THOUGH M. *de Sainte-Marthe* allows this to be done with the Nail, yet it is not always safe to do it in that way, because it may sometimes occasion a Flux of Humours to the Part.

The RANULA.

THE Ranula is a small inflammatory Tumour, which rises under the Tongue. This Tumour is sometimes so large as to hinder the Child to breathe. Our Author alledges that it proceeds from a sharp Bile prevailing in the Milk, which throws the Child into a Fever. But whatever is the Cause of it, he advises to give the Child, when it is new-born, the Juice of Citrons or Pomegranates, boiled with Sugar, in a large quantity of Water; and besides to rub the Neck, Cheeks and Temples of the Child, with the Oil of Violets milk-warm; to put some Drops of it into his Ears; and lastly, to make a Poultrice of Barley Meal boiled in Milk, and apply all about his Chin.

The INFLAMMATION of the THROAT.

THIS Inflammation, as the Author persuades himself, proceeds likewise from a bilious and unwholesome Milk. The Remedy which he proposes, is to correct the ill Quality of the Milk, and for this he advises the Nurse to take care to cure herself, but he does not tell with what. He gives the same advice for the Ranula, which we treated of above. He advises likewise, for the Inflammation of the Throat, the other Remedies which he recommended for the Ranula, and which we have mentioned in the preceding Article.

ULCERS of the MOUTH.

THESE Ulcers, as *M. de Sainte-Marthe* observes, sometimes overspread the whole Palate, and erode even the Throat itself, if care is not taken to strike at the Root of the Disease. They proceed frequently from hence, he says, that the Nurse's Milk abounds with an acrid Serum which corrodes the Gums of the Child, or that the Milk growing putrid in the Stomach of the Child, there arises from it a Fume which excoriates his Mouth.

To cure this Disease, he advises, that the Nurse correct her Milk by observing a moderate Diet; and that Honey of Roses, Myrrh, or Gall-Nuts powdered, be applied to the Ulcers.

TEETHING.

M. De Sainte-Marthe observes, that all the Diseases above-mentioned happen to Children chiefly

chiefly about the time when the Teeth begin to push out ; but he pretends that the Reason of that is, that the Teeth seek to open themselves a Passage by the means of a sharp Humour, which serves them, says he, as a kind of Awger, and this is the occasion of those cruel Pains.

To ease those Pains, he advises to rub the Gums of the Child with the Brains of a Hare *, or with Honey ; and if the Pains are obstinate, to wet the Child's Head with common and Rose-Water, both milk-warm, and afterwards to cover it with a woollen Cap.

COSTIVENESS.

HE observes that all the Care that can be taken to remove the above Symptoms will be useless, if the Child is not kept easy in his Belly ; for which purpose he recommends the use of Honey, either given by the Mouth, or by way of Suppository ; or if Honey cannot be got, to introduce into the Anus a Blade of Colewort, a Bit of red Beet, or of the Root of Mallows.

LOOSENESS.

IF on the contrary, the Child is loose in his Belly, which happens very commonly when the Teeth begin to push out ; he orders, for checking it, white Poppy-Seed, Myrrh and Cyperus bruised together, and afterwards mixed with Milk, to be given him to drink.

The

* See what I have said of Hare-Brains in the *Orthopædia*, upon the Article of Teething.

The COLICK.

To ease the Colick in Children, our Author advises to rub the Belly either with Oil of Camomile, or Oil of Dill, or very old Oil of Olives; which are always to be applied warm.

WORMS.

THIS Disease is known by a great many Signs. *M. de Sainte-Marthe*, after the Example of all the Physicians, reckons amongst these an ill Breath, little Fits of Heaviness, Winking, interrupted Sleeps, awaking with a Surprise, a dry Cough, and frequent Itching at the Nose.

AGAINST this Disease, he advises two common Remedies, which are the Powder for Worms, called *Barbotine's*, or *Semen contra*, mixed with a boiled Apple, or with Broth; and the Plaister of Ox's Gall and Cummin applied to the Belly.

VOMITINGS.

As Children seldom vomit, except when they fill themselves too much with Milk, our Author orders by way of Remedy against those Vomiting, to moderate the quantity of Milk which you allow the Infant.

TROUBLESOME DREAMS, WANT of SLEEP,
and COUGH.

M. De Sainte-Marthe looks upon these as proceeding from the same Cause with the Vomiting; that is to say, from the Milk not being digested.

digested. For, says he, when Children have taken more Milk than their Stomachs are able to digest, it is converted into Crudities, whence arise gross Vapours, continues he, which represent a great many vain Phantoms to their Imagination : and he adds, that as the Brain is cold in its nature, these sorts of Vapours being arrived there, are condensed in the same manner as Clouds in the Air, and falling down, as these do in Rain, irritate the Child's Throat, by their acrid Moisture, and occasion the Cough which racks the Breast so violently ; upon this account, says he, if you hinder the Child to fill himself too much with Milk, you remove the Cause of the Disease.

The FALLING of the ANUS.

HE orders here, in general, to foment the Anus with Astringents, and to thrust up the Gut into its place again gently with the Hand : which is all he says upon it ; after having remarked however, that the Cause of this Disease, is a Relaxation of that Muscle which is attached to the Anus ; so that having lost its proper Elasticity, it cannot keep the Gut up.

The SCALLED HEAD.

THIS Scall covers with a thick Crust, not only the Head, but likewise the Face of the Child. You will ask what Remedy is proper to be applied here ? Our Author does not order any, and that for two Reasons ; the first is, because it goes away of itself, without any application ; and the second, because it purges the Child's Brain of a great many gross Humours.

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The SMALL-POX and MEASLES.

M. de Sainte-Marthe alledges, that these two Diseases are of two different Species, though the *Greeks*, says he, comprehended them under one and the same Name, viz. that of *Ἐξανθήματα*. He endeavours to explain the Cause which produces them, and upon this, he says, that the Veins of the Child are filled with impure Blood, infected by that of the Mother, so that Nature must drive out those Impurities after the Birth. Here, by way of comparison, he brings in new Wine, which ferments 'till it has purified itself.

As in those Diseases there prevails a very great Heat, he advises to make the Child drink cold Water, to mitigate it. He orders, likewise a Ptisan with Honey, both for the Nurse and Child.

If the Disease is obstinate, and the Heat does not abate, the Advice he gives in this Case, and it is by no means a bad one, is to keep the Child quiet, and do nothing else at all.

He declaims much here against the Custom, not only of a great many Women, but even of several Physicians, who, to drive out the Venom of the Small-Pox, make use of such violent Remedies, as by throwing it forcibly out produce a great number of Ulcers in the Throat, and shut up the Passage for Respiration. He says, that this unlucky Method of treating the Small-Pox, was the Cause of two of his Children's dying of that Disease, the one of them four, and the other three Years old; and he adds, that if the two Children which he had still alive, should happen to take the Small-Pox, he would certainly have them blooded to determine the Humours from
the

the Throat. We must not forget a Remark which the Translator here makes, *viz.* that *Scévole* was the first who advised bleeding in the beginning of the Small-Pox, and that it had been practised since, with very good success. Another Remark which we cannot omit, is what is told in the Advertisement of the Translation, and likewise in the Journal of the President *Cousin*, as I have related it in the Beginning of this Preface, *viz.* that *Scévole* rescued one of his Sons out of the hands of Death after he was given over by the Physicians, and it was this Cure which put him upon composing his Book. It is surprising that he talks nothing of that Cure here ; and the more so, that he ingenuously owns that he could not cure two of his Children of the Small Pox. This had been a fit Place to introduce his Son whom he saved from Death ; but in the mean time he does not mention a word of it.

FURTHER, lest Nature should not be able of herself to discharge the peccant Matter, in order to relieve her M. *Scévole* advises, to have recourse to an Herb which they call, says he, the *Herb of Ormes* ; which, as he pretends, by its admirable Juice, promotes a Sweat all over the Body, and by this means carries off every Impurity in the Blood.

THE Pustules of the Small-Pox affect sometimes the Eyes, the Nose, the Throat, the Lungs, and the Intestines of the Child. Our Author advises in these Cases, to wet the Eyes with Rose-Water, or some of the Nurse's Milk squirted into them ; he would likewise have them rubbed with Saffron, and he says that the Juice of Pomgrates is exceeding good here. He alledges too, that the Kernel of this Fruit is no less serviceable
for

for the Throat, if you make the Child chew it. As to the Nose, he observes that the Smell of very strong Vinegar is excellent ; for the Lungs, he advises an Electuary compounded of Gum Tragacanth and Lentils ; and with regard to the Intestines, he prescribes the Decoction of Lentils.

WHEN the Child's Body is all covered with Pustules, he orders to take Violets, Chamomile, Mallows and Sulphur, mix them with lukewarm Water, and wash the Child all over with it ; by this means, says he, the Pustules will ripen, and spue out gradually the Pus which they contain. But if upon account of the Hardness of the Skin, the Pustules cannot open of themselves, he advises to prick them with a Needle, to let out the Pus ; which is the Practice of some Physicians, but I must observe by the bye, that it is a very bad Practice, as I have taken notice in the fourth Book of the *Orthopædia*

WHEN the Pustules are dried, his Advice is to apply to them Roses and Myrrh, and then to anoint them with Oil of Ceruss. By these means, says he, the Pustules will fall off, and the Bed-Clothes will be found full of Crusts.

The Marks of the SMALL POX.

To hinder the Face from being pitted with the Small Pox, he advises to take the Water of Lillies, and of Bean Flowers distilled, or the Water of Roses, or of Willow Roots, likewise distilled, and sprinkle the Child's Face with them. He also recommends for the same Use, the Water taken out of the Hoof of a Goat, or of a Sheep, as likewise the Blood of a Hare or
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a Bullock hot. You may chuse any of these Remedies, he says, that you please.

The EPILEPSY or FALLING SICKNESS.

THIS Disease is the last that our Author speaks of; he begins with a Description of it and its Symptoms, after which he comes to talk of the Cause.

UPON this he proposes two Questions; 1. Whether this strange Disease does not proceed from a viscid Phlegm loading the Brains, and hindering the Distribution of the animal Spirits, while they strive with all their Force to escape out of their Confinement; and thus the Nerves, at their Origin, make violent Efforts, to shake off what is prejudicial to them. 2. Whether the same Disease does not likewise proceed from the Exhalation of a cold Venom, which, after it has spread itself over all the Parts of the Body, arrives at last imperceptibly at the Brain, which strives to defend itself; but the more subtile the Texture of the Brain is, the more easily does this Vapour penetrate it. We shall not say any thing upon these two Reasons, which do not seem very intelligible.

AFTER these Reflexions, he observes that several great Men had been subject to the Epilepsy; upon which he cites *Cæsar*, *Mahomet* and *Hercules*. Upon naming this last he relates one of the Fables concerning him, viz. that a Daughter of *Pæon* descended of *Apollo*, and the most considerable of the Nymphs, having by chance her Hands full of medicinal Herbs which she had been gathering, perceived this Hero, from the top of a Mountain, struck with the Epilepsy, and stretched along upon the ground
without

without being able to rise ; that she ran immediately to his Assistance, wiped his Mouth, cleansed his Teeth, and with Oil of Almonds, which she had about her, rubbed his Neck, Hands, and the Breast opposite to his Heart. That afterwards she put some Leaves of Rue under his Nose, by the means of which Remedies he came to himself again, and upon discovering the Nymph, addressed her in these Words : “ O excellent Nymph ! What God has
 “ sent you to deliver me from this cruel Dis-
 “ ease ? If *Jupiter* is really my Father, and will
 “ one day receive me to Heaven as he ought to
 “ do his Son, when I am there, I will certainly
 “ pay you all that Acknowledgment which I owe
 “ you ; in the mean time, that I may not be
 “ seized again with this terrible Disease, tell me,
 “ I conjure you, what I must do to preserve
 “ my self from it for the future. How happy
 “ should I be if it were in my power to pass the
 “ rest of my Days with you in Marriage ! But
 “ the Fates forbid that, for I must go and un-
 “ dertake new Adventures.” At these Words he
 stopped, and the Nymph after telling him, that
 she thought herself extremely happy for having it
 in her power to preserve the Life of so extraor-
 dinary a Man, discovered to him the following
 Remedies, which *Scévole* gives this Account of.

FIRST, *he makes the Nymph say*, As this Dis-
 ease proceeds from a great Moistness of Habit,
 hot Things are of service here, for drying the
 Body, and by this means removing the Cause of
 the Disease. For this Reason, noble *Hercules*,
 shun every thing that is moist and cold ; but in
 the mean time you must not drink too much
 Wine, for you will be sure to suffer from an
 Excess in this. One important Advice which I
 have

have further to give you, is never to look at the Stream of a River, or any thing that turns round, nor to sleep with any Part of your Body upon the Ground, nor to live in any Place that is subject to Fogs; to shun all disagreeable Smells, to keep yourself very gay, and always clean and neat.

THE Nymph adds, that he must mix Mistletoe of the Oak and Cinnamon with white Wine, and drink of the Wine; or take human Skull and Hartshorn reduced to Powder, every other Day, in the Morning and before Meals. By the use of those Medicines she promises him perfect Health, in whatever Part of the World he should live; after which she retires, praying him to remember her. *Hercules* did not forget her; for a great many Years afterwards, when he was received amongst the Number of the Gods, seeing this Nymph become old, he bethought himself how he should rescue her from being a Prey to the Worms. For this end, he metamorphosed her into an Herb, which ever since has been called *Paeony*, to which he gave the Virtue of curing the *Falling Sickness*, or *Epilepsy*, by its Juice. He ordained besides, as a stronger Mark of his Gratitude, that whoever carried the Root of this Herb hung about the Neck, should never be attacked with that Disease; all which *Apollo* confirmed.

HERE says M. *Scévole*, I have not made any scruple of telling this Fiction, in order to conform my self to the Custom of the Poets, who love to embellish their Subjects with Fables.

WITH this Fable our Author ends his *Pædoprophia*. He informs us that it was composed in some Place of *Poitou*, situated amongst Hills covered with inaccessible Rocks, the agreeable
Horror

Horror of which inspired his Mind with a divine Rapture, where the *Clain* flows gently, winding through the Meadows: This at the Time that *Henry III.* reigned in *France* and *Poland*, and restored that Peace to the Nations, which they so much desired.

HERE our Author wishes the Prince a happy Issue, and a Son capable of perpetuating his glorious Line. He wishes next to be chosen to take care of the Education of such a Son, in case it should please Heaven to grant him to the King. His last Wish is, that the Nurse, who was to suckle this young Prince, might practise the Precepts contained in this *Pædotrophia*; and that she would root the Verses so well in her Memory, as to be able to repeat them while she rocked the Infant.

SUCH is the *Pædotrophia* of the famous *Scévole de Sainte-Marthe*. This excellent Poem, (for as to the Poetry it may be called a perfect Performance) was translated into *French*, as we before remarked. But the *Callipædia*, which we proceed now to give an Account of, has never yet been translated into that Tongue.

III.

THIS is a *Latin* Poem, become very scarce, the Author of which is the *Abbé Quillet*, a great Philosopher, a skilful Physician, and as a Poet nothing inferior to *M. de Sainte-Marthe*. This Poem was first published under the Title of *Calvidii Læti Callipædia, seu de pulchræ prolis habendæ ratione*, that is to say, the Means of having beautiful Children; but it has been since published under that of *Claudii Quilleti Callipædia*, and dedicated under this Title to Cardinal *Julio Mazarini*. It was a long time before

*A View of
the Callipædia
of Claude
Quillet.*

before

before I could find out the Reasons of these Variations of the Title, but at last I was informed by one who was well acquainted with the Fortune of the Book, that M. *Quillet* had it first published abroad under his Name converted into this kind of Anagram, *Calvidii Læti*, instead of *Clauidii Quilleti*: and the Reason for this was, that in a certain Place of this beautiful Poem (where he points out the Precautions which ought to be taken in matching the Sexes, so as to produce a beautiful Offspring; and where he inveighs strongly against the Marriages even of Princes, when they do not observe the Rules which he lays down) he imprudently gave way to a Digression against the Inclination which he imputes to *France* to deliver herself into the hands of Foreigners, both as to her Alliances and her Government; witness, said he (with respect to this last Article) the sovereign Power possess'd by a Stranger, *Trinacriis directus ab oris advena*. This was exactly the Description of Cardinal *Maxarine*, who was born at *Rome*, but of *Sicilian* Extract. That Minister's Emissaries, a short while after this Book was published, discovered to him the true Name of the Author.

M. *Quillet*, thinking himself quite secure under the Mask, went very readily, at the Desire of one of his Friends, to present himself to the Cardinal, at the time when his Eminence was distributing Pensions to the Men of Learning.

THE Poet was no sooner introduced, than the Cardinal putting on a pleasant Air, said to him with a Tone at once plaintive and insinuating; *What Reason have I given you, M. Quillet, to treat me as you have done, in your admirable Callipædia? In spite of the ill Usage you have given me, I have always felt a certain Bias which led me to seek*

seek your Friendship and Affection, and to give you Marks of mine. Having said this, the Cardinal, without giving the Poet leisure to speak, called his Confident, *Ondedei* Bishop of *Frejus*: *Ondedei*, says he, *is there no small Abbey vacant at present to accommodate this great Poet?* The Bishop, who had concerted this Scene with the Cardinal, answered: *Yes, my Lord, there is a pretty one enough of four hundred Pistoles Income. I give it you,* *M. Quillet*, said the Cardinal. *Adieu, and learn to use your Friends better for the future.*

THE Poet, confounded with such Generosity and so surprising a Favour, went away with a Resolution to sound the Cardinal's Praise as much as he could; to this purpose he altered his Poem, and afterwards dedicated it to his Eminence.

THE *Callipædia* was then printed at *Paris*; it has been reprinted there several times since, and universally pleases the Men of Taste as to its Poetry.

M. Quillet has followed for his Plan the *Pædotrophia*; which is as perfect a Poem as the *Georgicks*. He begins with celebrating, in his Epistle dedicatory, the Praises of the Cardinal; and afterwards he comes to the *Callipædia*, which he divides into four Books.

IN the first, he begins to invoke, in his Capacity of a Poet, the Assistance of the Graces and of *Minerva*; after which he descants upon the different Tastes of Beauty in Lovers; some preferring the Brown, some the Squint-eyed, some the Meagre, and some the Plump, &c. From thence he passes to the different Tastes of Nations; and afterwards to the Conditions requisite in those that design to marry, and expect a beautiful Offspring; proposing to them four principal Rules to be observed. The first is, that there

must be no considerable difference between the two Lovers as to their Age. They second, that they must not be too young. The third, that neither of them have any considerable Deformity of Body. The fourth, that in their Alliances, they prefer Merit to Riches.

HE takes occasion thence to declaim against covetous People, who in their Marriages consult nothing but Money ; and upon this Subject he gives several important Advices to crowned Heads, and represents to them with a noble freedom the Inconveniencies which usually accompany those interested Marriages. He advises the young King his Master to shun those Inconveniencies, and to chuse for his Queen a lovely Princess, preferably to any other. This is all with respect to the Plan of the first Book.

IN the second, M. *Quillet* gives several Advices to married People, what Rules they ought to observe while they propagate. He points out those Precautions which he fancies should be taken at that Time with respect to the Stars, (for he deals pretty much in Astrology, which is not the best part of his Work ;) and at the same time lays down some Rules which he thinks married People should observe with respect to certain parts of their Bodies, if they want to have Boys rather than Girls.

THE Rules which he prescribes to the Husband are in general these :

FIRST, to attempt nothing soon after Supper, because the Digestion is not yet over ; but rather to defer it till next Morning. If this Rule is not observed, says he, you must not expect handsome Children.

SECONDLY, to consider the Aspect of the Stars, and especially that of the twelve Signs of the
the

the Zodiack ; for our Author imagines that these twelve Signs, which are the Ram, the Bull, the Twins, the Crab, the Lion, the Virgin, the Balance, the Scorpion, Sagittarius, Capricorn, Aquarius, and Pisces, have a powerful Influence upon the Formation of Infants at the time of Conception.

THE Aspect of the Ram, says he, produces Children with their Neck very long, the Legs ill-shaped, the Head bending forwards, the Eyes looking down, the Skin rough and bristly, and the Waist thick ; especially if *Saturn* or *Mars* are in Conjunction with him.

THE Aspect of the Bull renders the Nostrils long and wide, the Neck thick, the Eyes squinting, the Forehead disagreeable, the Hair red, the Voice hoarse, and the Waist thick.

THE Aspect of the Twins is altogether favourable ; it renders the Eyes sweet, the Countenance smiling, the Skin white, the Genius fine and fit for Science, and the Speech agreeable.

THE Aspect of the Crab produces Effects quite opposite to these ; under this Aspect the Limbs are cross-made, the Eyes little, the Teeth black and ill-ranged, the whole Body in a huddle, little and ill-shaped.

THE Aspect of the Lion renders the Hair red, the Eyes fierce, and the Limbs of an immoderate Length. M. *Quillet* takes notice here, that he had the misfortune to be born under this Aspect, and that it cost him a good deal of trouble to defend himself against the malignant Influences of such a Constellation *. This is certain,

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* *Et quamvis solium rutilo hoc sub sidere dudum
Fata mihi dederint ; fausto vix lumine possim
Frangere naturam turpem rabiemque Leonis.*

Claud. Quill. Call. Lib. 2.

28 *The* P R E F A C E.

certain, that he was perhaps the most deformed Man of his Time.

As to the Constellation of Virgo, Children conceived under this Aspect are every way perfect, according to our Author, and have nothing but what is amiable, both as to their Face and Shape.

THE Constellation of the Balance, he says, is no less fortunate.

As to the Scorpion, he alledges it is an unlucky Constellation ; it renders, says he, the Eyes little, the Hair red, and the Feet and Thighs of a disproportioned Length.

UNDER Sagittarius, continues our Author, Conceptions are always happy, provided he does not raise any thing but his Head, or his Shoulders, or his Bow above the Water, and does not shew his Horse's Tail.

WITH respect to Capricorn, this Constellation, according to M. *Quillet*, produces none but bad Effects ; upon account of its being the Habitation of *Saturn*.

THE Influences which he ascribes to Aquarius are good, and this Constellation, according to him, renders Children always well shaped.

HE ends with the last Constellation of the Zodiack, *viz.* Pisces, and alledges that Children which are conceived under this Constellation, have the Head little, the Legs weak and short, and the Body cross made.

FROM these Conjectures concerning the Signs of the Zodiack, our Author goes on to consider the Seasons.

HE affirms that the Spring is the properest for Generation ; that the Summer does not answer so well, and that the Autumn and Winter are still less favourable.

M.

The P R E F A C E. 29

M. *Quillet*, who is always very fond of Astrology, returns here to the Constellations, and advises Husbands, before they set about the Work of Generation, to examine very carefully under what Aspect *Saturn*, *Jupiter*, *Mars*, &c. are, and they must be exact in their Calculations, even to a few Hours.

IN his third Rule he recommends it to Husbands not to touch their Wives, during the time of their *Menses*; for if they do he assures them, and not without Reason, that their Children will be deformed. He says, upon this Occasion, but without any better Grounds than the Authority of an ancient Opinion, that if any Part of this Discharge happens to fall upon a Plant, it withers in a moment, as if it had been blasted with Lightning; and he adds, that if a Dog tastes of it, he becomes presently mad: which is by no means true.

THE fourth Rule is to drink moderately of good *Burgundy* or *Champain*, if you would have Boys; and this Advice he gives both to Husbands and Wives.

THE fifth Rule, is directed to the Wife, whom he advises, if she would have a Son, to take care to lie upon her right Side during the time of Conception.

THE sixth Rule is directed to the Husband; and he tells him, that if he wants a Son, he must take care that only the right Testicle perform its Office, and for this Reason, he must tie the * left one pretty tight with a String.

OUR Author looks upon these two last Rules as infallible; but he is very much deceived. They are founded upon an Error of the ancient Anatomists, which consists in believing, 1. That Boys

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are

* ——— *Stricto lævum constringere nodo.*
Testiculum.

are formed in the right Side of the Matrix, and Girls in the left ; 2. That in the same manner, the right Testicle serves to produce Boys, and the left one Girls.

THE Manner that Women with Child ought to manage themselves, and the Care to be taken of those that are newly delivered, makes the Subject of the third Book. The Author begins first with reciting the Signs of Pregnancy, after which he represents to Women with child the Obligation they are under to be careful of themselves. He gives them upon this, five important Rules. The first is to observe a very strict Continence ; for if they neglect this, they run the risk of destroying the Fruit which they bear. The second, is to shun Melancholy, and all sort of Care. The third, is to dwell upon none but agreeable Objects. Here he tries to explain how the Imagination of a Woman with child may imprint certain Marks upon the Child, without making any Impression of the same kind upon the Mother. To make himself understood here, he introduces a Simile of a Tree, which being of a harder Substance than the Fruit it bears, is proof against both Hail and Wind, while the tender Fruit is not able to resist them. He concludes from hence, that a Woman with Child ought carefully to shun looking at any thing, that may disturb the Order which Nature usually follows in the Formation of the *Fœtus*. But what is this Order ? His Description of it is this : Nature, says he, forms the *Viscera* and the whole Hulk of the Body ; she proceeds next to the Limbs, and bestows upon them Blood ; afterwards she goes on to the Flesh and Nerves, then to the Face, *viz.* the Fore-head, the Eyes, the Mouth, &c. And last

last of all, she stretches the Skin over the Body. This Order however is downright chimerical.

THE fourth Rule which he gives to Women with child, is to shun dancing and all violent Motions, which *M. de Sainte Marthe* likewise declaims against, especially in the beginning of their Pregnancy, and towards the End of it. The fifth, is not to be too indolent neither; because too much Rest accumulates the Humours, and by that means suffocates the natural Heat. The sixth, is in good Weather to go abroad in an easy Coach, along by the Banks of the *Seine*, and in Winter, when a sunny Day shines out, to make some Visits. The seventh, is, when the ninth Month of Pregnancy approaches, to provide those things which are necessary for the lying in; and above all things to make sure of a skilful Midwife. This is all he has with respect to Women with Child; the following Advices relate to such as are newly delivered.

THE first Advice which *M. Quillet* gives here, is to take care, after the Child is born, not to swaddle it up too tight, for fear of giving it any ill Shape. Do we not frequently see, says he, that by tying the swaddling Bands too tight about the Breast and Sides, the Child is rendered hump-backed?

THE second Advice, is to take all possible care to hinder the Child to be pitted with the Small-Pox. *M. Quillet* recommends for this, all that *Scévole de Sainte-Marthe* had advised for it before in his *Pædotrophia*.

IN the Conclusion of his third Book he tells us, that he designed some time or other to publish a Work upon the Union which ought to be made between the Beauty of the Body, and that of the Mind; but he says that a Performance of

such Consequence required another Age than that in which he wrote: an Age, says he, in which Virtue is not known, Modesty is banished, and there is scarce a Lover to be found of Goodness and Honesty *. He attributes this Misfortune to the War, and wishes for a Peace, as the only Remedy for such a Depravation of Manners.

THE fourth Book begins with a lively Description of the helpless State of Man during the first Years of his Life; and he proceeds next to give several Rules for forming the Minds of Children after they are arrived at a certain Age. These Rules are as follows.

THE first, is when Children begin to speak, to inspire them with the Fear of the supreme Deity, and when it thunders, to catch hold of that Opportunity for it.

THE second, is to prevent their entertaining a Hatred against any Person, to make them honour their Father, and Mother, all their Relations, Magistrates, and People in Power.

THE third, is after their Mind is better opened, to initiate them in the Study of the *Belles Lettres*; to make them learn the Languages, and especially the *French*.

THE fourth Rule, is to introduce them at the same time into the Study of History; but not to let them read the *Roman* History, which can be of no advantage to them, and only serve to make young People lose time. But in the mean time they must not be hindered from reading the Poets; Poetry, especially when Children are fond of it, being best calculated for establishing excellent Precepts of Virtue in their Minds, and the more excellent by being delivered in an agreeable manner.

THE

* *Quippe hodie virtutis Amor studiumque pudoris
Exulat, apparetque ullus vix cultor honesti.*

THE fifth, is when Children begin to grow up to a more mature Age, to give them some Tincture of Philosophy, to excite their Curiosity, 1. Upon that Question, whether it is the Sun or the Earth that turns round. 2. Upon the Manner by which the Elements compose different Bodies, as Stones, Metals, Plants, Fishes, Birds and Quadrupeds; but chiefly to make them consider what Man himself is, the chief Work of Nature; to make them comprehend how he may be considered as a little World, where the same things are performed as in the great one. Our Author descends here to a very singular Detail of this Affair. He alledges that the Head represents Heaven the Residence of the Deity; that the five Senses represent the Angels which are about the Throne of God; That as the Angels execute all God's Commands, so the five Senses execute the Orders of the Head; that the Heart is the same to Man as the Sun is to the Universe; That as the Sun sometimes scorches the Earth with his Heat, in the same manner the Heart sometimes scorches us, when it happens to be inflamed with Anger, or some unruly Passion of Love. But M. Quillet does not stop here, he compares the Belly which discharges itself of its Superfluities, to the Sea which occasions Inundations; and the Vapours which, he says, rise from the Belly to the Head, to fall down afterwards upon the whole Body in the Form of Sweat, to Vapours which ascend from the Earth, and fall down again in Rain.

FROM this View of the Body he goes on to consider the Mind; the chief Point, as he remarks, is that Man is conscious he has a Soul, and knows that this Soul is the Image of God; that it is spiritual and exempt from every thing material; that altho' the Soul is diffused through

the whole Body, and governs it, it is not confounded with the Body, but is immortal. That it is thus that God, who governs the whole World, and inhabits every Part of it, contracts nothing material, but remains eternal.

M. *Quillet* concludes from hence, that Man, being persuaded, as he ought to be, that he is the Image of God, should have his Mind wholly bent upon another Abode than this World. That he ought to despise all the Pleasures, Honours, and Riches which present themselves to his Eyes, and to think of nothing but the acquiring of Virtue, that he may deserve the Reward of it.

He adds, that it is not enough for a Man to be virtuous for himself, but he ought likewise to make himself useful to others; that Man is born for Society, and upon this account he ought to examine what Profession he is best cut out for; whether he has a Talent for Arms, or for the Sciences, or for Arts. And, in case he chooses the Army, he ought to be much upon his guard against those Dangers to which his Morals are exposed, in this Profession; in short, that he should make it his principal Care to cultivate his Mind, and for this to consider attentively the different Genius's of Mankind, their Customs, their Manner of living, their Vices and Virtues.

HERE M. *Quillet* takes occasion to describe the Manners of different Nations; he begins with *Italy* and *Spain*, and afterwards he comes to *France*. He blames the *French* for their Levity, but commends them for their Bravery, and a great many other excellent Qualities. He remarks, that there is no People in the World more attached to their King than the *French*, and no Kingdom where foreign Princes, when they happen to be unfortunate, are better received than in *France*, or where the Merit

rit of a Foreigner is more considered in the Choice of any great Officer ; upon which he instances Cardinal *Mazarin*, upon whom he bestows the highest Encomiums. Further, he praises the *French* for their Love of the Sciences. Afterwards he comes to the *English*, and declaims with great Spirit against that Nation, upon account of the small regard which they have for their Kings, the little Respect which they show for the most inviolable Laws, and the odious Liberty which every one takes to play the Prophet. He commends them however for their Skill in Navigation, in which he allows them to have a superiour Merit.

He passes from thence to the *Germans*, and says that the Honour and Glory of Empire seems particularly attached to this Nation. That Honesty reigns in it, and Deceit and Cunning are not so much as known there ; but he adds something which takes off a good deal from these Commendations, *viz.* that he does not know but that Honesty and Sincerity may proceed from the grossness of the Climate, which hinders their Minds to be so subtile as to be capable of Cunning ; or that by drinking too much Wine, as they do, the Excess of this Liquor blunts their Capacity. He owns in the mean time, that they do not all drink to this Excess ; he knows there are some amongst them who excel in the Arts, and it is to this Nation we owe the Invention of Cannon and other Instruments of War, as likewise the Art of Printing.

He passes next to *Denmark*, *Poland*, and *Switzerland*, and advises a young Man to travel over these Countries for his Instruction ; but after he has passed a certain time in travelling, he would have him to settle, and make a good use of what

he had learned in his Travels, for the Conduct of his Life.

HERE he recommends to young People the reading of History as soon as their Travels are over, and frequenting the Company of Men of Parts, whose Conversation may be improving to them. He takes occasion from thence to declaim against negligent Fathers, who allow their Children to go into all sorts of Companies. But as what he has observed hitherto only regards young Men, he introduces the Muse *Calliope*, telling him that young Girls deserve as well to be taken care of, with respect to their Education; and representing to him, that although their Sex excludes them from Employments, yet they are provided with Genius as well as Men, and it is undervaluing them too much, to confine them to the Spindle and Distaff.

THIS is all I had to remark concerning these two Performances, viz. the *Pædôtrophia* of *Scévole de Sainte-Marthe*, and the *Callipædia* of *Claude Quillet*, two Master-pieces of Poetry. But as it is not Poetry that I have to do with here, I proceed next to the Method which I propose to follow, in this *Orthopædia*.

IV.

The Plan of the Orthopædia.

IT is not only allowable to take care of the Gracefulness of the Body, but this Care, while it is confined within certain Bounds which Reason prescribes, and which every body is well acquainted with, ought to be enjoined. We are born for one another, and ought to shun having any thing about us that is shocking; and even though a Person should be left alone in the World, he ought not to neglect his Body so as to let it become

become ugly ; for this would be contradicting the Intention of the Creator. This is the Principle upon which our *Orthopædia* is founded. I do not suppose that all Parents are like that whimsical Mother, who seeing her Daughter have a Set of very beautiful Teeth, made her pull out the finest of them, lest they should make her vain, and so prove an Obstacle to her Salvation*. This brings another Story to my mind, of a Mother every bit as absurd as the former, who having a very beautiful Daughter, was always bidding her to hang down her Head, bend her Neck forwards, and walk with her Feet inwards, for this Reason, that one ought to avoid pleasing the World.

I WRITE for Parents of better Sense than these. The Treatise which I present them, and in which I propose to teach them several simple and easy Methods, for preventing and correcting the Deformities of the Bodies of Children, contains four Books.

THE first is an Introduction to the other three, and contains a general Notion of the external Parts of the Body.

THE second has for its Object the Art of preventing and correcting in particular, the Deformities of the Shape, with respect to the Trunk of the Body ; in which I likewise comprehend the Head, but only with regard to the manner of holding it. For as to the Form of the Head, the Hair and the Face, these are three Articles which have nothing in common with the Shape, and I have treated them separately.

THE third Book concerns the Deformities of the Arms, the Hands, the Legs and Feet.

THE

* See a Course of Chirurgical Operations by the deceased M. *Dionis*.

38 *The* P R E F A C E.

THE Deformities of the Head make up the fourth Book : *viz.* first, the Deformities of the Head properly so called ; secondly, those of the Hair ; and thirdly, those of the Face.

I CONSIDER the Face first in general, with respect to its Air ; then in particular with respect to the different Parts which compose it, some of which are obvious to the Sight at first, as the Fore-head, the Eye-brows, the Eye-lids, the Eyes, the Nose, the Cheeks, the Ears, the Lips, the Chin, the Skin ; others of them again are not so apparent ; as the Gums, the Teeth, and the Tongue.

I TALK of this last Organ with regard to Dumbness, Lispering, and Stammering, and other sensible Defects of the Tongue, as far as concerns the Speech.

IN all these Articles, I consider only the external Defects, I mean such as cannot be concealed, and which it is in the power of Parents in the mean time to prevent and correct in their Children, by the help of those means which I communicate to them. When I speak, for Example, of the Defects which concern the Eye, I do not pretend to tell in what manner a *Gutta Serena* is cured, or how a *Cataract* is to be couched ; these Defects require the Light of Medicine, and all the Dexterity of Chirurgery to manage them. But what I write is to shew Parents what they may practise themselves with regard to their Children, so as to give them a straight and agreeable Look, and to hinder them to squint, wink, &c.

In the same manner, when I speak of the Ear, it is not at all to teach them how to cure Deafness, but how to procure or preserve to the Ear
that

that external Appearance which it ought to have; as that of being well placed, lying neatly, &c.

I CONSIDER first the Parts in their natural Perfection, and teach the Method of keeping them in that perfect State; afterwards I consider them with regard to the Deformities to which they are subject, and lay down the Ways of correcting these Deformities, from those which affect the Body and the Face, to those which the Nails and the Hair are liable to.

I BEGIN first, (as I have already said, and as you shall see presently) with giving a general Notion of the external Parts of the Body. This is a kind of Inventory I make of all those Parts which I am to treat of afterwards.



ORTHO.



ORTHOPÆDIA.

BOOK FIRST.

A general Description of the external Parts of the Body.

THE human Body is divided into the Trunk and Extremities. The Trunk is supported by the Spine or Back-Bone, and comprehends three Cavities; *viz.*
1. The Head, which Anatomists call the upper Cavity, and is supported by the Neck; 2. The Thorax or Chest, called by Anatomists the middle Cavity; 3. The Belly, properly so called, to which they give the Name of the lower Cavity.

THE Extremities are the Arms and Legs. I shall only describe these Parts as to their external Appearance. Each of them is divided into a great many others, some of which have Names known by every body, while the Names of others are not so common. I shall name and describe.

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describe them all in their Order, which shall serve as an Introduction to this Work.

The HEAD.

The first Part of the Trunk, considered externally.

THE Head, which we have called the upper Cavity, comprehends externally, the Cranium, the Hairy Scalp, and the Face.

The CRANIUM.

THE Cranium is that Bony Case in which the Brain is inclosed.

The HAIRY SCALP.

By the Hairy Scalp is understood not only the Hairs, but all that part of the Head upon which the Hairs grow, that is to say the upper and hind part of the Head and the Sides. The upper part of the Head begins at the top of the Fore-head, and is called the *Synciput*, and the hinder part of the Head is called the *Occiput*. On the sides of the Head, between the Eyes and the Ears, are the two Temples, which make a part of the *Occiput*. The Temporal Bone is the weakest of all the Bones of the Head, which is the Reason that Wounds in that Place are so frequently mortal. Some alledge that those Parts are called the Temples from the *Latin Word Tempus*, which signifies Time, because they point out People's Age. The Hairs of old Persons grow first white upon the Temples, which however does not hold true in all Countries; for if we may believe certain Historians, there are some People whose
Hairs.

Hairs are white in their Youth, and become black when they grow old *.

The FACE.

THE Face is composed of those Parts which make the fore part of the Head, such as the Brow, the Eye-brows, the Eye-lids, the Eyes, the Nose, the Ears, the Cheeks, the Lips and the Chin; to which I add the Skin, with which all those Parts are covered.

The FORE-HEAD.

ALL that Space from the Eye-brows to the beginning of the *Synciput* is called the Front. It is the common Opinion of Anatomists, that it has got the Name of Front from the *Greek* Word *Φρον*, which signifies the Mind, Thought, or from *Φροειν* another *Greek* Word, which signifies to reason, to have reason; because it is chiefly by the Brows that one knows when the Mind is deeply employed in Thinking. But there is no laying any great Strefs upon these Etymologies.

The EYE-BROWS.

AT the lowest Extremity of the Fore-head, there rises on each side, a small heap of Hairs, ranged in form of an Arch, which they call the Eye-brows or *Supercilia*, because they are placed immediately above that part of the Eye which is called

* *Ctesias* reports, that the *Pandours* which inhabit the Valleys have this Particularity, that while they are young their Hairs are white, and black when they are old.

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called the *Cilium*, and hence the *Latin Word Supercilium* is derived.

THAT part of the Eye-brow which is nearest the Nose is called the Head of the Eye-brow, and the other is the Tail. The Space between the two Eye-brows is named the *Intercilium*.

The EYES.

THE Eyes, considered externally, are composed of a great many Parts. The two little Curtains which are placed above and below the Eye are called the Eye-lids. The upper Eye-lid is moveable, and the lower is almost immoveable. They have each a small Border planted with Hairs; this Border is called the *Tarsus*, and the Hairs the *Cilia*.

EACH *Tarsus* has a small Opening at the side of the Nose, through which the Tears pass, and these Openings are called the *Puncta Lachrymalia*. The Eye-lids join with one another towards the Nose, and on the opposite side, by which Union there is formed an Angle on each side. The Angle towards the Nose is called the great Angle of the Eye, and the other is the little Angle.

WITHIN the Eye-lids is inclosed a round polished Body, which is called the Eye, or the Ball of the Eye. What appears of this Globe is white, with a Point in the middle. The white part is called the White of the Eye, and is composed of a white Coat, called the *Tunica Conjunctiva*, because it connects all the parts of the Eye together. In the Point in the middle of the Eye is a Circle called the *Iris*, because of its Colours; and in the Centre of this Circle is an Opening in the Coats of the Eye, which is called the *Pupilla*.

The

The NOSE.

IN the middle of the Face is an Eminence, which is called the Nose, and is the external Organ of Smelling. The Nose is divided into a great many Parts. The upper part between the Eyes, or rather a little higher, is called the Root of the Nose, immediately below which is the Spine or Ridge: This part of the Nose is all bony. To the Spine is attached a Cartilage, which reaches to the end of the Nose, and is called the *Acrorision*, or Globe of the Nose; at the sides of which are two other Cartilages, which are called the *Pinnae* of the Nose, or the Nostrils. The Nostrils are separated by a small fleshy Partition, called the *Columna*. Under the *Columna* is a sort of Furrow, which divides the upper Lip, and is called the *Philtrum*.

The EARS.

THE external Ear is divided into two Parts, viz. the Upper and Lower. The upper is a great deal larger than the other, and is called the *Pinna*, Wing, or little Wing; and the Lower is called the *Fibra* or *Lobe*. The *Pinna* is divided into a great many Parts. The external Circle, which touches the Hair, is called the *Helix*; and the other Circle towards the Face is called the *Antihelix*. Between these two Circles is a Cavity, called the *Boat*. The *Pinna* has a Border or little Circle, which is called the *Gibbous* Circle, and this *Gibbous* Circle has an Extremity near the Temples, which sinks from before inwards, and is called the *Gibbous* Extremity.

IN the *Helix* there is a Semi-circle which is called

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called the *Sickle*, next to which is a Concavity called the *Concha* or *Shell*. Under the *Concha* is another Cavity situated in the middle of the Ear, which goes to the *Tympanum*, and is called the *Hole* or *Hive*.

THE *Lobe* is divided into the upper and lower Part. The upper is called the *Prolobe*, and the lower, which is soft and pendant, is the *Antilobe*. It is in this place that the Pendants are fastened to the Ears. In the Ear near the Cheek is a flat semicircular Eminence, called the *Hircus*, which, when pressed against the Orifice of the Ear, serves as a Cover to shut it exactly up.

The MOUTH.

BETWEEN the two Cheeks is a Cavity, named the Mouth, which is composed externally of two Parts, called the Lips, the one the upper, and the other the lower. They compose the Entry into the Mouth. The external part of the Lips is called the *Prolabium*; and the Border, which is tinged red, is the *Prostomion*. The two Extremities of the Mouth, where the two Lips meet, are called the Corners of the Mouth. Within the Mouth are included the two Jaws, the upper and the lower, which are both set round with Teeth. The lower Jaw reaches from the two Ears to the Chin, including the Chin itself.

The CHIN.

THE Chin is the anterior part of the lower Jaw. It has under it a fleshy part which comes from the Neck, and is called the *Buccula*, or little Gorge.

The

The TEETH.

ALONG the Gums of the upper and lower Jaw there is a Row of small white hard Bones, of a middling Length and Thickness, which not only serve as an Ornament to the Mouth, but are also of great use in chewing our Food and assisting our Pronunciation. They are called the Teeth. In Adults they are commonly thirty-two in number, *viz.* sixteen in each Jaw. Of these thirty-two there are eight fore Teeth, *viz.* four above, and as many below. These are called *Incisores* or Cutters, upon account of their Office, which is to cut or break the solid Aliments. They are likewise called the glad Teeth, because they chiefly appear when one laughs.

NEXT to the *Incisores* are four very sharp Teeth, called the *Caninae*, two above, and two below. They are called *Caninae* because they are pointed like Dogs Teeth. The upper ones are called the Eye Teeth, because they are situated under the Eyes. The *Caninae* are followed by twenty other Teeth, ten above, and ten below, five on each side of the Jaws, and these are called the *Molares* or Grinders, because their Office is to grind the hard Aliments. The four last of the *Molares*, *viz.* the last on each side of the Jaws, are commonly called the Wisdom Teeth, because they do not push out till one and twenty.

HAVING done with the external Parts of the Head, we come next to speak of those of the Chest.

The CHEST.

THAT part which is next the Head, and is every way in form of a Box, is called the Chest.
The

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The Neck is that Pillar which supports the Head, and is the beginning of the Chest.

The NECK.

THE Neck is commonly looked upon as a part of the Chest, because properly speaking it is the beginning of the Chest, and the principal parts which it contains depend upon the Chest. The lowest part of the Neck before is called the Throat or Gullet. In the antierour and upper part is a Protuberance called the Apple, and commonly *Adam's Bit*. This Prominence is a part of the *Larynx* or Wind-pipe, which is the Instrument of the Voice, and by its advancing forwards forms this Lump, which appears a good deal larger in Men than in Women, because Women have large Glands in this Place, which make their Necks rounder, and the Gullet more plain and full. In the time of Deglutition this Protuberance rises up, and afterwards descends. The Cause of this Motion is that when we swallow any thing, the Descent of the Aliment obliges the *Larynx* necessarily to rise up, to facilitate the Passage of the Food into the Stomach.

THE hind part of the Neck is called the *Cervix*. The upper part of the *Cervix* is the *Lophia*, the middle *Nucha* or *Fossa*, and the lower *Epomis*, otherwise the Nape of the Neck. It is called the *Epomis*, because it is over that part which is called the Shoulder, and in the *Greek* ἑπὶ, ἐπὶ being a *Greek* Preposition which signifies above, so that *Epomis* signifies that part which is above the Shoulders. The upper and lateral part of the Neck is called the *Parotis*. The *Parotides* are Glands which serve to carry off the Humidity of the Brain. The middle of the Neck, under

the *Parotides* is called *Terthra*, and the lower part *Paralophia*.

AT the antierour Base of the Neck are two Semi-circles joined together, the one on the right side, and the other on the left, which are called the *Clavicles*.

The CLAVICLES.

THE *Clavicles* are two little Bones which form the upper part of the Vault of the Chest. They are called *Clavicles* from the Latin Word *Clavis*, which signifies a Key, because they serve as a Key to this Vault.

THE Vault of the Chest begins at the *Clavicles*, and terminates behind the false Ribs. The antierour part of the Chest is called the Breast, the upper part of which is the *Clavicles*, and the middle is called the *Sternum*.

The STERNUM.

THE *Sternum* is a flat Bone, placed in the middle of the Breast, filling up the Space between the Extremities of the Ribs on each side. The word *Sternum* signifies in *Greek*, Firmness of Understanding, and is thence derived, as they pretend, because some of the *Greek* Authors believed that the Understanding resided in the Heart, which is placed under the *Sternum*. Others call it *Sternum*, that is to say solid and firm, because it performs the office of a Plank or Board. Others again derive it from the Latin Word *sternere*, which signifies to stretch out, to lay along, because this part is extended in the middle between the Ribs. It is likewise called the Brisket, from the Word *Breche*, which is

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the Name of a very hard kind of Marble, because it is placed like a Marble upon a Tomb; and when one opens a dead Body, the *Sternum* is lifted up like a Marble from off a Tomb.

At the lower Extremity of the *Sternum* is a cartilaginous Substance, pointed like a Sword, and this is called the *Xiphoide* Cartilage, from the Greek Word *ξίφος*, which signifies a Sword.

Of the other external Parts of the CHEST.

THE antierour part of the Chest is properly called the Breast, as I before remarked. The Sides are called the *Peristerna*, that is to say, the Parts about the *Sternum*, from the Greek Preposition *περι*, which signifies about. The Chain of Bones in the middle of the Back, which divides the Back into the right and left side, is called the Back-bone, or *Vertebræ*.

THE two upper parts of the Back, at the sides of the *Vertebræ*, are called the Shoulder-blades, and commonly the Shoulders.

In the middle and fore-part of each side of the Chest; there rise two fleshy Eminences, called the Breasts, which are a good deal larger in Women than in Men. The Breasts of Women are composed¹ of Glandular Bodies, interspersed with an infinite Number of Vessels, which serve for the Secretion of the Milk. Those of Men are only composed of Skin, Flesh, and Fat, and produce no Milk, though sometimes there comes out of them a Liqueur something like it. There are nevertheless Historians who report, that some Men have suckled Children like Nurses. In general the Breasts of Men ought to be small, and a little plain. Those of Women ought to be round, high, and have the Figure of two Hemispheres,

Hemispheres, separated from one another by a middle Interstice.

THE Breasts have in their middle a little reddish Circle, called the Ray, or *Areola*. It is pale in young Girls, brownish in Women with Child and Nurfes, and black in old Women. In the Centre of this Circle is a little fleshy Body called the Nipple, the Substance of which is fungous and porous. It appears sometimes to be quite shrivelled up, but it recovers its natural size by being a little rubbed, or sucked by a Child. It is red and small in Girls, pale and large in Nurfes, and of a leaden Colour in old Women.

IN Women the handsomest Breasts are round, and of the form of a Hemisphere, as I said above: but the best for giving Suck are those that hang down a little.

THE Size of the Breasts is different according to the Country. The *Indians* and *Siamese*, they say, have them so very long, that they throw them over their Shoulders, and so suckle their Children behind their Backs. At the *Moldavas* too they say they are every whit as large, but the Women there conceal them, being ashamed to expose them; nor dare they so much as pronounce the Name. There are some Countries where even the Girls keep them down as much as possible.

THE Breasts are likewise different according to the Age. Young Girls have none at all, only the Nipples; but they increase insensibly, and about the age of fourteen are formed. They grow larger till the eighteenth Year or thereabouts, and continue firm till thirty. But at forty-five or fifty they are quite withered, and in old Age there remains nothing of them but the Teguments.

The lower BELLY.

ALL the space from the *Xiphoid* Cartilage down to the Thighs is called the lower Belly, the anterior part of which is named the *Abdomen*, and the posterior the Back-side. The upper part of the *Abdomen* is called the *Epigastrium*, which is a Greek Word derived from *ἐπὶ* above, and *γαστήρ* the Belly, because it is above the other Regions of the Belly. The word *Gaster* is sometimes used in *French* (in the Burlesque Style) for the Stomach, and it is in this sense that *La Fontaine* has made use of it in the following Fable, the subject of which is the Limbs revolting against the Stomach.

- “ Je devois par la Royauté,
 “ Avoir commencé mon ouvrage :
 “ A la voir d’un certain côté,
 “ Sire, *Gaster* en cet l’image.
 “ S’il a quelque besoin, tout le Corp s’en ressent,
 “ De travailler pour lui, les membres se lassant,
 “ Chacun d’eux résolut de vivre en Gentil-
 homme,
 “ Sans rien faire, alléguant l’exemple de *Gaster*.
 “ Il faudroit, disoient-ils, sans nous qu’il vecût
 d’air ;
 “ Nous suons, nous peignons comme bêtes de
 somme.
 “ Et pour qui ? pour lui seul : nous n’en profi-
 tons pas.
 “ Notre soin n’aboutit qu’à fournir ses repas.
 “ Chommons : c’est un métier qu’il veut nous
 faire apprendre.
 “ Ainsi dit, ainsi fait, les mains cessent de prendre,
 “ Les

- “ Les bras d’agir, les jambes de marcher.
 “ Tous dirent à Gaster, qu’il en allat chercher.
 “ Ce leur-fut une erreur dont ils se repentirent.
 “ Bientôt les pauvres gens tomberent en langueur,
 “ Il ne se forma plus de nouveau sang au cœur,
 “ Chaque membre en souffrit, les forces se perdirent.
 “ Par ce moyen les mutins virent
 “ Que Gaster qu’ils croyoient oisif et paresseux,
 “ A l’interêt commun contribuoit plus qu’eux.
 “ Ceci peut s’appliquer à la grandeur Royale,
 “ Elle reçoit et donne, et la chose est égale, &c.

The State’s and People’s Situation

Learn from the following short Narration.

Once on a Day, the Story goes,
 The Limbs against the Stomach rose.
 We toil, said they, Dust, Rain, and Mud in
 To keep our Squire in Beef and Pudding;
 This Gaster, who but for our Care
 Would soon upon short Commons fare.
 Early for him we drudge and late,
 And cater this and cater that,
 While he, a Hunk, a stingy Sinner,
 Not once invites us to a Dinner.

Are we the better while we sweat
 Only to make this Loiterer eat?
 No. Let’s indulge in Ease and Glee
 Like him, for we’re as good as he.

So said, so done, the Hands, Arms, and Legs,
 Retir’d from Bus’ness, stroll’d to Ranelagh’s.
 Easy they liv’d upon their Stocks
 Like Gentlemen, and crack’d their Jokes.
 Sir Stomach, pray how goes it now?
 You miss us, don’t you? Faith you do.
 And many a biting Jest was past:
 But all came home t’emselves at last.

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*The Stomach starv'd, no more supplies
Or Hands, or Arms, or Legs, or Thighs.
Full soon they learn, poor Rogues, that but
For Gaster they'd all go to pot, &c.*

Rabelais says, that the Stomach is the Inventor of Arts; thereby meaning that Hunger, which is here designed by the word Stomach, set Men upon inventing all the Arts which are necessary to Life.

THE *Epigastrium* has two Sides, called the *Hypochondria*, which is a Greek Word, composed of $\upsilon\pi\acute{o}$ under, and $\chi\acute{o}\nu\delta\alpha\varsigma$ a Cartilage, because those parts are situated under the Cartilages of the false Ribs.

THE middle part of the *Epigastrium* goes properly under the name of *Epigastrium*.

THE middle of the *Abdomen* is called the *umbilical Region*, from the Latin word *Umbilicus*. Its Centre is the Navel.

THE Sides of the *umbilical Region* are called the Loins.

THE lower part of the *Abdomen* is called the *Hypogastrium*, from $\upsilon\pi\acute{o}$ under, and $\gamma\alpha\sigma\tau\acute{\epsilon}\rho$ the Belly, because this part is below the two other Regions of the Belly.

THE Sides of the *Hypogastrium* are called the *Ilia*, which name has been given them because they terminate below the Bone *Ilium*.

THE lower part of the *Hypogastrium* is called the *Pecten* or *Pubis*. It is situated between the *Ilia*, and descends rather lower down.

AT the two sides of the lower part of the *Pubis*, under the *Ilia*, is the conjunction of the Thighs with the *Abdomen*, and the place of this conjunction is called the Groin.

THE posteriour part of the lower Belly is called the Back-side, as was said above. The top of the Back-side is called the Poop, immediately under which is a Bone named the Rump. The sides are the Loins, and the lower parts the Buttocks.

THE Buttocks are two fleshy parts upon which we sit. They are called in *French*, *Fesses*, from the *Latin* Word *Fissum* or *Fissile*, which signifies separated, upon account of the Interstice which separates those two parts from one another. This is confirmed from the modern Word *Fess*, which in the ancient Blazonry was called the Buttock, because it divides the Escutcheon into two Parts.

THE Division of the Buttocks is called the *Radius*. At the end of this *Radius* is the Fundament. The space between the *Anus* and *Testicles* is called the *Perineum*.

The ARMS and LEGS considered externally.

HAVING done with the Trunk of the Body, we come next to consider the Extremities; which are the Arms and Hands, the Thighs and Legs.

THAT part which reaches from the Shoulder to the Wrist goes under the general name of the Arm. The Arm is composed of two parts. The one is the upper, which reaches from the Shoulder to the first Joint of the Arm, and the other is the lower, reaching from the first Joint to the second, that is the Wrist. The first part is properly called the Arm, and the second the Fore-Arm; but for the most part the Fore-Arm goes under the common name of Arm.

THE first Joint, which is that where we bend the Arm, is called the Elbow. The second Joint is named the Wrist, or the *Carpus*. That part below the Wrist, at the end of which are five Divisions, is called the Hand; and these Divisions are the Fingers. That space of the Hand which is between the Wrist and the Fingers is called the *Metacarpus*, from the Greek Preposition *μετα* after, and *Carpus* the Wrist; so that it signifies the part which comes after the Wrist.

THE *Metacarpus* is convex above, and hollow below. The convex side is called the upper part or back of the Hand, and the concave side is called the flat part or Palm. Next come the Fingers, which have different Names. The first is called the Thumb; the second is the Index; the third, the middle Finger; the fourth, the Ring Finger; and the last, the Ear Finger, or little Finger. The Thumb, in *Latin Pollex*, is so called from the *Latin Word pollere*, which signifies to have Strength, because it is the strongest of all the Fingers. The Index has its name from the *Latin Word indicare*, which signifies to point at, because with it we point at any thing that is remarkable. The middle Finger borrows its name from its Situation. The Ring Finger is so called from a Custom which has prevailed, of wearing a Ring upon this Finger. That Custom took its rise from an old mistake of the *Egyptian Anatomists*, who imagined that in the left Hand there was a small Nerve, which went from this Finger to terminate in the Heart; so that it was very reasonable, according to them, to distinguish this Finger by a Ring, as a sign of that Connection which they pretended it had with the principal Organ of Life,

Life, viz. the Heart *. This Error is not yet so obsolete as not to find credit still amongst some People, who imagine there is such a Sympathy between this Finger and the Heart, that to guard themselves against Convulsions, and other Diseases which they fancy, right or wrong, have their seat in the Heart, they have nothing to do but wear a Ring of a certain Metal upon this Finger.

THOUGH it is the left Hand to which they have given that Prerogative, of having a Finger so nearly related to the Heart, yet for Company's sake they sometimes bestow the Ornament of a Ring upon the same Finger of the right Hand.

THE fifth is called the little Finger, because it is the slenderest; and it is likewise called the Ear Finger, from the Custom of scratching the Ear with it when it itches.

THE number of the Fingers as well as Toes is confined to five; and when there are either more or fewer, it is an extraordinary case.

THE Scripture makes mention of a very large Man, who had six Toes on his Feet, and as many Fingers on his Hands †.

Pliny the Naturalist speaks of a Family where there were two Sisters who had six Fingers on

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each

* *Veteres Græcos annulum habuisse in digito accepimus. sinistrae manus, qui minimo est proximus. Romanos autem aiunt, sic plerunque annulis usitatos. Causam esse hujus rei Appion in Libris Ægyptiacis hanc dicit: Quod insectis, apertisque humanis cadaveribus, ut mos in Ægypto fuit, quas Græci ἀντομας appellant, repertum est nervum quendam tenuissimum, ab eo uno digito de quo diximus, ad cor pergere, ac pervenire. Propterea non inscitum visum esse eum potissimum digitum tali honore decorandum, qui continens & quasi connexus esse cum principatu cordis videretur.* Aul. Gell. Lib. x. cap. x.

† The second Book of Kings, chap. xxi. ver. 20.

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each Hand, and were thence called *Sedigitæ* or six-fingered *. He mentions a Poet too, who had the same, and for the same reason was named *Sedigitus* †. *Anne of Bullen*, so famous in the History of *Henry* the Eighth, who, that he might marry her, divorced *Catherine of Arragon*, had six Fingers upon the right Hand ‡.

IN the Palm of the Hand, at the Roots of the Fingers, is observed a small Bos or Eminence, which makes the fleshy part of the Hand. These small Eminences are called Mountains. The Palmesters name all those little Mountains by the Planets. That which is under the Thumb is the Mountain of *Mars*; the one under the fore Finger is that of *Jupiter*; the Mount of *Saturn* is that under the middle Finger; the one under the Ring Finger is the Mountain of the *Sun*; the Mount of *Venus* is that under the little Finger; the Mount of *Mercury* lies between the Thumb and the fore Finger, and is called the
Thenar

* *Digiti quibusdam in manibus seni. Marci Curatii ex Patriciâ gente, filias duas ob id Sedigitas appellatas accepimus. Plin. Hist. Nat. Lib. xi. cap. 43.*

† *Volcatium Sedigitum illustrem in Poeticâ. Plin. ibid.*

‡ *Anne of Bullen* was none of those Beauties who have no Defects; but she had very great Charms. She was brown, finely shaped, had an oval Cast of Face, her Complexion was fair, and her Mouth admirable. Her Dress and Manner had such an Air as quite charmed you, and could not be imitated. In short, you would have thought that all the Charms in the World were united in her Person; but she had six Fingers on her right Hand, one of her upper Teeth ill placed, and a Tumour in her Throat, which she took care to conceal with her Handkerchief. *Henry* unjustly suspected her of want of Honour, and caused her Head to be taken off. *The History of England, Scotland and Ireland, by Larrey.*

Thenar or Moufe; and the Mount of the *Moon* is that Eminence which is opposite to the *Thenar*, and is called the *Hypothenar*.

THE Palm of the Hand is marked with a great many small Furrows, which are called Lines. The Observance of these Lines is the Foundation of that false and ridiculous Science, called Palmestry or *Chiromancy*.

THEY commonly reckon four Lines in the Palm of the Hand, three of which are looked upon by the Palmesters as the principal. The first of these, which is below the Thumb, is by them called the Line of Life, or of the Heart. The second, which crosses the Palm of the Hand, and stretches itself below the little Finger, is the Line of the Liver. The third, which is parallel to the last, running in the same Direction, and passing by the Root of the fore Finger, is called *Venus's Line*, upon account of some things which they falsely imagine they can foretel, by only seeing this Line. I say falsely imagine, because Palmestry is a very foolish absurd Science, and has not the least Foundation in nature. *Taisnerus* has writ the fullest upon this Subject. There is a Treatise too upon Palmestry by *Robert Flud*, an *Englishman*. *Artemidorus* has likewise writ upon Palmestry and the Augurs. The reading of those Productions is so far from prejudicing one in favour of this foolish Science, that on the contrary it convinces one the more of its emptiness.

THE end of each Finger is covered above with a bent piece of Horn, pretty long and large, which serves to defend them against Injuries in that part. This horny Substance is called the Nail. At the Root of the Nails is a little white Spot called the *Onyx*, from a precious Stone of that

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name, of a whitish Colour mixed with black, which the Poets have feigned to be formed by the Fates, of the Parings of *Venus's* Nails, which *Cupid* cut with the Head of one of his Arrows.

WE must now consider the lower Extremities, *viz.* the Legs.

THE Leg comprehends two Parts, one of which is called the Thigh, and the other is properly the Leg. The long, roundish and fleshy part, which reaches from the Groin to the Joint of the Knee, is that which is called the Thigh.

It has two Parts, *viz.* the antierour and posterour. The antierour is called the Knee, and the posterour the Ham.

THAT part which begins at the Ham, and ends at the Joint below, is properly called the Leg. This Leg has a slender and a thick Part. The slender part, which is before, is called the Shin; and the thick part is called the Brawn, or Calf of the Leg. The Joint below, where we have said the Leg ends, is called the *Tarsus*, or Instep.

THAT part between the *Tarsus* and the five Divisions which are observable in the Foot as well as the Hand, is called the *Metatarsus*, because it comes after the *Tarsus*. The upper part of the *Metatarsus* is called the upper part of the Foot, and the under part is the Sole. At the side of the *Tarsus* or Instep are two Protuberances, the one on the inside, and the other on the outside; they are called the Ancles.

THE five Divisions which come after the *Metatarsus* are called the Toes.

THE hind part of the Foot is called the Heel.

THIS is all that was necessary to be remarked of the external Parts of the Body; we shall next consider its general Covering, *viz.* the Skin.

The

The SKIN.

THE external Parts of the Body are all wrapt up in a common Cover, which is called the Skin, and is composed of two Parts. The first is very thin, and is called the *Epidermis* or Scarf-Skin. The other is thicker, lies under the *Epidermis*, and is properly called the Skin.

THE *Epidermis*, so called from the Greek Word *Επιδερμις*, which signifies above the Skin, is a compact thin Membrane, a little transparent, and void of feeling. It covers all the true Skin, and closely adheres to it. And it is this which forms the Bladders or Blisters which are occasioned by Burning.

THE Colour of the *Epidermis* is that which makes the Complexion. In most People it is white, in some tawny, in others of an olive Colour, and in others black.

THIS Colour likewise varies according to the Constitution. Those who are Sanguine have the *Epidermis* of a vermilion Colour, a mixture of white and red. Those of a bilious Temperament have the *Epidermis* dry, and of a yellow cast. The Phlegmatick again have it soft and white: And the Melancholick rough, brown, and of a leaden Colour. But we must not imagine that these Colours belong truly to the *Epidermis*; only as this Membrane is very thin and transparent, it allows the Colour of the Skin to appear through it, in the same manner as Objects appear through a Glass.

THE Skin is thick set with exceeding small Hairs, and is peirced with an infinite Number of Pores, through which passes the Sweat and insensible Perspiration. Hot drying Weather thickens

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thickens the *Epidermis*, renders it less transparent, and gives it a red Colour, which may be removed by the means of a little Water and Verjuice, or Water and Vinegar, provided one has not been a long time exposed to a sultry Air. For Country People, who are exposed all their Life to the Sun, contract a tawny Complexion, which it is impossible to correct.

THE *Epidermis* has a great many parallel Lines upon its Surface, which are intersected by other parallel ones, and leave intermediate Spaces of a rhomboidal Figure, as one may see by the means of magnifying Glasses. In each of these Intersections may be observed a small Orifice, with a Hair growing out from it. When these Pores are shut, either by the external Cold, or by any shivering or cold Fit, they rise above the Skin, and make it rough like that of a Fowl.

THE Use of the *Epidermis* is to cover the Skin, and to render it smooth, to hinder too great a Dissipation of the Humours by the Extremities of the Vessels which terminate there, but chiefly to blunt the Sense of Touch, which would otherwise be too acute, and indeed must be attended with Pain, if the Impression of Objects was immediately made upon the Fibres and Nerves which terminate in the Skin. When the *Epidermis* becomes thick and callous, the Sense of Touch is not so lively, and the Perspiration is less free.

BELOW the *Epidermis* lies the Skin, called *Dermis* by the Anatomists, from the Greek Word *δέρμα*, which signifies the Skin.

THE Skin is very thick upon the Back, Loins, and Extremities; but thinner upon the Face, and very thin upon the Lips.

THE Skin is a kind of Net composed of Fibres, Veins, Arteries and Nerves; the Use of which, to avoid prolixity, we shall not remark here. Its Pores are a great deal more lax and open in Summer than in Winter; which is the reason that the Furs of Animals that have been flea'd in Winter are much better than others; because the Hairs are more firmly rooted in the Skin at that time.

THIS would not be enough to give a sufficient Notion of the external Parts of the Body, unless we add here at the same time, 1. The Proportions of those Parts. 2. The Variety which may be remarked in the Make of some of them. 3. The Tastes of different Nations upon this Subject.

The Proportions of the external Parts of the HUMAN BODY; the Variety which is observable in the Make of some of them; and the Tastes of different Nations upon this Subject.

THERE is such a nice Exactness in the Proportions of the human Body, that upon this the whole Science of Mechanicks is founded. Hence the Measures of the Inch, the Span, the Cubit, the Pace, &c. are derived.

THE Head, with the Neck, makes the sixth Part of the Body. The measure of the Face is the length of the Palm of the Hand. The size of the Nose is according to the height of the Fore-head; and the size of the Ear to that of the Nose.

THE Body, when it is neither too fat nor too thin, is five times as tall as it is broad.

THE Distance from the middle Finger of one Hand, to the same Finger of the other
L Hand,

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Hand, when the Arms are extended on each side, is the Height of the Body.

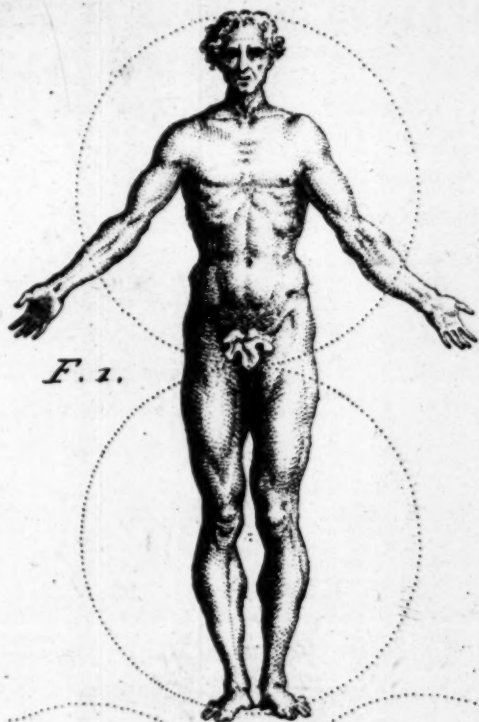
TEN times the Length of the Hand makes likewise the Length of the Body.

THE Centre of the human Body is at the conjunction of the *Ossa Pubis* with one another. At this point the Body is divided into two equal Parts, each of which comprehends a perfect Circle. The Centre of the upper Circle is found in that place which answers to the Base of the Heart, and that of the lower Circle is between the Knees.

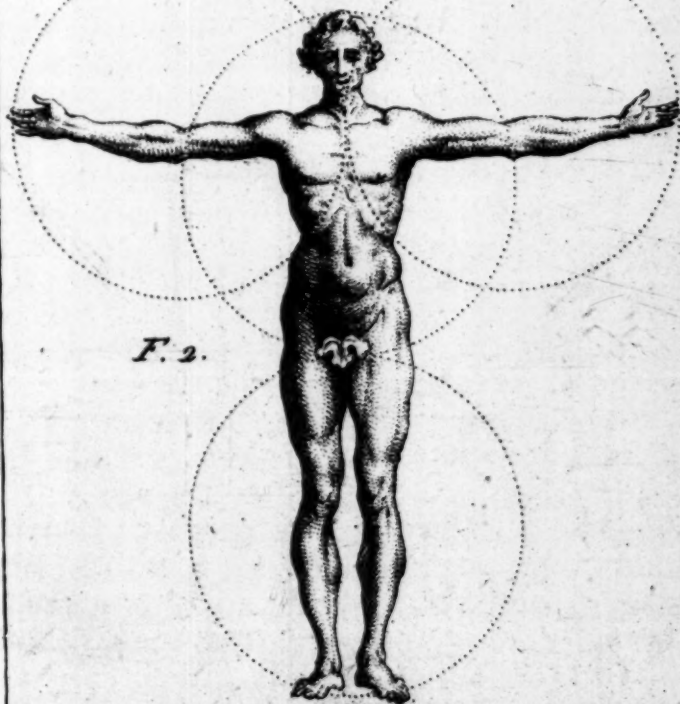
THE same Proportion is remarked in the Arms when they are stretched out: for if you put one point of your Compass upon the Joint of the Elbow of one of the Arms, and the other point at the Extremity of the middle Finger of the Hand, you will describe a Circle, of which the Diameter will just reach to the middle of the Chest between the two Clavicles; so that the Arms, when they are extended, comprehend two perfect Circles, which touch one another between the two Clavicles.

It is worth the while to remark, that in Children the proportion of the Bones of the Hand is relatively the same as in Persons that are grown up; so that as the Child increases in stature, the length of the Hand is always the tenth part of the height of the Body, which happens otherwise in the rest of the Bones of the Body; for all, except those of the Feet, vary in their Proportions, according to the different growth.

In a Person that is full grown, the upper part of the Body is shorter than the lower. The contrary of which may be remarked in Infants; for the upper part of the Body is the longest in them. Whence we may conclude, that the *Cupid* in the



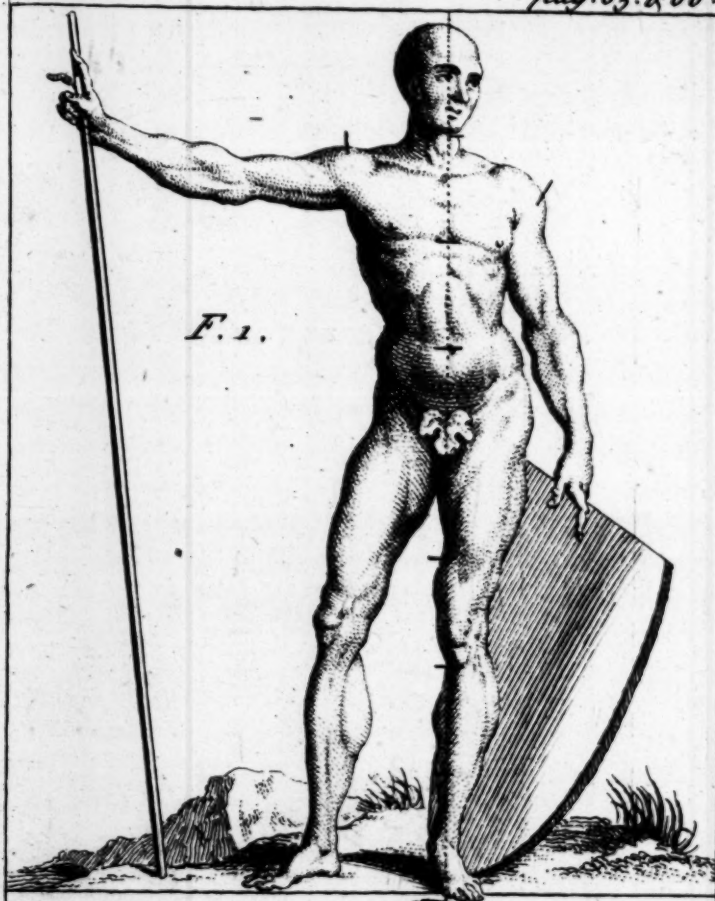
F. 1.



F. 2.







the Garden of the *Belvedera* at *Rome*, as it has the same Proportions with a Person that is full grown, is consequently very ill represented; although the Author of *the Monuments of Rome* would gladly make this Fault a Perfection.

“ A SCULPTOR, says he, of an ordinary Genius, knowing that *Cupid* is a Child, fancies he has nothing to do but to make a Child, when he would represent him. He makes then a little Body, very fat and plump, whose Limbs are not yet shaped, and the Arms and Legs, like those of all Children, are prodigiously short and thick in proportion to the rest of the Body. Here he stops, his Genius can go no further. But one of a more elevated Genius considers, that as this *Cupid* is a Child, he is also a God; a God who will never increase in his growth, and consequently his Limbs ought to be as well formed as those of a Man arrived at his full stature. Such was the Sculptor who made this *Cupid*. He has made his *Cupid* in this Taste, and it charms the Eye, because one sees in Miniature the Body of a Man perfectly well shaped. For neither the *Apollo*, nor the *Antinous*, have Bodies more regularly shaped, or more perfect. The *Cupid* is, in respect of them, the same as a Work in Miniature is in respect of a large piece of Painting *.”

THIS Author advances, as you may here see, that in Children the Arms and Legs ought to be thicker and shorter, than in Persons of a full growth. Now, as *Cupid* is a Child, the Sculptor ought to have represented him as such, and not as a full-grown Person. The Reason which he advances

* *Monumens de Rome*, Pag. 344. in 12mo.

advances when he says, that this Child is a God, and consequently that the Sculptor ought not to represent him with the Proportions of a Child, but with those of a Man, seems contrary to Reason itself. For this God differing personally from the other Gods, in that he is a Child, and always continues so, consequently is not represented according to this personal Difference, when his Body is proportioned like that of a Man, and there is nothing left of that of the Child except the Smallness, which makes him a well-proportioned Dwarf, but not at all a Child, and of consequence contradicts the Fable which the Statuaries ought to follow ; at least so long as they do not pretend that *Cupid* is there represented such as he became after his Mother had consulted *Themis*, and followed her advice. For the Fable says, that *Venus* observing her Son to grow no bigger, and having applied to *Themis* for the reason of it, received this answer ; That he would grow no bigger till he had a Brother to play with him. Whereupon she bore *Anteros*, with whom *Cupid* began to increase in stature, and consequently to put on the proportions of a Man. This Reason, however absurd, would appear more specious to excuse the Sculptor, than that which the Author of the *Monuments of Rome* has advanced. I say, however absurd, and the Expression is not a bit too strong, because if *Cupid* grows bigger, no one who was not at pains to contradict himself could ever advance, that there is a God that does not grow bigger.

ANOTHER Difference between a Child and a full grown Man is, that in a Man from the Joint of the Shoulder to the Elbow, and from the Elbow to the top of the Thumb, as likewise from the extremity of one Shoulder to that of
the

the other, the Measure is twice the length of his Head, whereas in Infants it is but once. There is besides another Difference, *viz.* that the Head of a Child of one Year old, is a fifth part of the heighth of its Body, and the breadth of the Shoulders is equal to the length of the Head; whereas in a Man the Head is only the eighth part of the Body, and the space between the Shoulders is twice as large as the length of the Head.

THE Fist, as well in Persons that are grown up as in Children, takes the length of the Foot to measure it round.

THE Conformation of the Parts of the Body, considered separately, is a kind of proportion which ought not to be omitted here.

THE Head, to be well proportioned in itself, ought to be rather large than little, of an oval Figure, flat on the sides, and moderately prominent both before and behind.

THE Face ought to be longer than it is broad, and to have something of a Relievo. Amongst the Ancients long Faces were esteemed the most beautiful, which is easily seen by the ancient Statues. The Face of our Saviour is represented very long in all the ancient Pictures.

THE Brow ought to be prominent, but very gently so.

EACH Eye-brow ought to be formed into an Arch, and sufficiently adorned with Hair.

THE Eye-lids should be bordered with graceful Hairs of a middling length.

THE Eyes should be large and well set. The Nose pretty long, with Nostrils of a middling wideness. The Cheeks full, firm and roundish.

THE Mouth ought to be little.

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THE Lips should be moderately pouting, and their Borders of a just redness.

THE Ears ought to be small, and neatly joined to the Head.

THE Chin a little roundish.

THE Neck disengaged from the Shoulders.

THE Shoulders ought to be plain, and without any jutting out of the *Scapulae*.

THE Chest large, full, and rising.

THE Arms round and fleshy, a little flat inwards, and growing gradually thicker from the Wrist to the Joint of the Elbow.

THE Hands a little plump and long, the Fingers slender, and detached from one another, with little Dimples below each Joint upon the back of the Hand when it is open, and little Rifings within the Hand.

THE Belly ought to be higher or more raised in Women than in Men. And the same may be said of the Hips.

THE Thighs and Legs are likewise thicker in Women than in Men.

THE Waist is slenderer in Women, and the Haunches stand more out; but in Men the Waist is longer than in Women.

THE Legs, as well in Men as in Women, ought to be of a moderate length, and the Calf should not swell too much. Although the Legs of Women are commonly thicker than those of Men, yet this is by no means a Perfection.

THE Feet should be slender, well shaped, and of a middling length.

NATURE varies very much in the Conformation of each of those Parts. To begin with the Head, there are some pointed and pyramidal, some square, some round, some oval, some broad, some narrow, some large, and others very

very little. There are some flat behind, and some of these are flat all over the hind part, others are only flat above, others only flat below, and some are flat both above and below; but this Flatness is interrupted by a horizontal Roundness, so that there are two flat parts the one above the other.

THE Fore-head is either large or little, convex, plain, or hollow; and amongst the convex there are some that are crooked in the form of a Gourd-bottle. There are some Fore-heads square, some cramp, some broad, others narrow, some long, and others short. Some have a Prominence on each side of the Forehead, and this Prominence is more conspicuous in some than in others.

THE Eye-brows are either straight or arched, long or short, thin or thick, smooth or rough. They are either almost joined with one another, or leave a moderate Space between, or are too far separated.

THE Nose differs as much as any of the former. There are some long, others short, some flat, others prominent. Some crook downwards almost to the upper Lip, and some almost to the lower, as if they would enter the Mouth. Some are straight, others crooked, some round, and others sharp at the top. Some are as plain above as a Ruler, and it is ordinarily those that Sculptors imitate in their Statues. There are some thick in the middle, others thick in the top, some thin towards the Eye-brows, others thin below and thick above; others a little flattish above like a Ruler. In some the Nose is uneven above, somewhat like a little Plate, with its Edges unequally raised. Some Noses are prominent either above or below the middle, some in the middle itself; such

such are the Hawk-Noses ; some are turned up like the Foot of a Pot, some crooked like a Pensioner's Halbert, and some are flat.

THE Nose differs too with respect to the Nostrils, which are either wide or narrow, or of a middle size. The Nostrils are likewise either high or low, or turned up or down. In some the under part of the Nose, instead of being upon a level with the middle Partition, is bended in form of an Arch, so that one may see almost all the Cavity of the Nose.

THE Eyes are either little, or large, or of a middle size. They are either sunk, or even with the Head, or as it were starting out of the Head, or they keep the middle between these two extremes. They are either grey or blue, or red or black.

THE Eye-lids are either with or without the *Cilia*, and the *Cilia* are either long or short, bushy or thin.

THE Mouth is either large or little, or of a middle size, jutting out, or contracted inwards.

THE Lips are either prominent, flat, or between the two. They are either equal with one another, or unequal, the one jutting out beyond the other. Some are turned outwards, others inwards ; some are thick, and others thin.

THE Cheeks are either plump or hollow, or chubby ; firm or soft. The Cheek-Bone is either moderately protuberant, or too much.

THE Chin is either long or short, retiring backwards or advanced forwards, or quite on a level with the lower Lip. It is either with or without a small Dimple on the top ; and either round or sharp pointed. The top is either forked or simply pointed.

THE Ears are either broad, or narrow, large, or of a middle size; jutting out or lying flat upon the Head; or closely attached to it.

THE Neck is either long or short, thick or slender.

THE Breast is either broad or narrow, flat or rising.

THE Shoulders are either strait behind or crooked; broad or narrow.

THE Waist is either thick and clumsy, or slender and delicate; short or long.

THE Haunches are either too much raised, or depressed.

THE Backside is either protuberant or the contrary.

THE Legs are either slender or thick, long or short, or of a middle length. Here we must remark, that when the Neck is long, the Legs and Ears are long likewise.

THE Feet are either long or short, thick or slender; broad in the Instep or narrow, or between the two.

THERE is not one of those different Conformations, as well of the Head as of the other parts of the Body, that does not bear a necessary proportion to the rest of the parts. If, for example, the Waist is thick and short, the same Shape will obtain in the other parts of the Body; the Arms will be short and thick, the Hands broad and clumsy, and the Fingers thick and short*. A Person that has a Waist long and slender, will have the Limbs long and thin. And one whose Waist is of a middle size, will have the Limbs so too†.

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* *Leonardo da Vinci*, pag. 210.

† *Id. ibid.*

IT is just matter of Wonder, that of all Mankind there are not two Persons that exactly resemble one another, neither in their Faces, Voices, nor Hand-writing. What a deal of Confusion does this Difference prevent every day in Society? But with respect to the Face, a judicious Author*, whose Words I shall here borrow, observes very much to the purpose, that we take no notice of a thing which is as surprising and worthy of our Attention as the former, *viz.* that every Face is formed in such a manner, that however ugly it may appear, provided it has not been disfigured by any Accident, one could not, without rendering it deformed, change any thing about it to make it more beautiful; because, that even in Deformity, Nature has observed such an exact Symmetry, that we cannot justly find any thing to correct in it. If, for Example, one should pretend to lengthen the Nose of a Person naturally short-nosed, he would thereby only increase the Deformity, because the Nose being lengthened would no more be proportioned to the other Parts of the Face, which being of a certain largeness, and having certain Elevations, or Depressions, require that the Nose should be proportioned to them. Thus, according to certain Rules very perfect in themselves, some Faces ought to have a flat Nose; and according to those Rules such Faces are regular, which, with a Hawk-nose, would become monstrous. Besides, it is sometimes as necessary that a Man should in some measure want a Nose, as that the Head of the Pillar in the *Tuscan* Order should have no Volute.

THE

* *Melanges d'Histoire & de Literature, Tom. 2.*
pag. 165, &c. first Edition.

THE Volute is a beautiful Ornament in the *Ionick*, or *Corinthian* Order ; but would be a monstrous Irregularity in the *Tuscan*. Hence we may learn, that we ought not to regard those Deformities of the Body which are seemingly so, as real ones, because that frequently what we look upon as a Deformity, is in truth a Perfection. A little Nose, small Eyes, or a large Mouth, which for the most part shock us, belong to an Order of Beauty which very probably does not hit our Taste ; but we ought not to condemn it upon that account, because in effect it is an Order which has proper and essential Rules that it does not become us at all to find fault with.

WHEN Nature forms a Face, she does it by such measures as must make it quite perfect with regard to what she designed it. Let Men judge of those Things in whatever manner they please ; let the *French*, for Example, despise the flat Nose and little Eyes ; let the *Chinese* esteem them : these are all Extravagancies of the human Mind. But were we able to trace Things to their first Principles, we should find that there are different Orders of Beauty as well as of Architecture ; and it may always be truly affirmed, that Nature having observed those Rules, the most ugly Face in the World in our Eyes, is as perfect and regular, as that which we think the best proportioned and most beautiful.

THESE Rules are so constant, that it is wholly owing to the thorough Knowledge of them that we have able Painters, and that they can draw those Portraits which they copy after Nature so very exact ; and it is this that the

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incomparable *Nanteuil* meant, when he boasted that he could always hit a Resemblance, and that there were certain never-failing Rules to direct one in this Affair. He said there were certain Features in the Face which should be very carefully considered, because they served as a Measure to all the rest, and alledged that when once you had exactly delineated those sorts of Features, you could not fail in the rest. He was asked one day if he could paint an absent Person, only upon the Description that should be given of him; to which he answered he could, provided the Person was capable to answer him exactly some Questions which he would put to him upon certain Features*.

THIS agrees with what *Leonardo da Vinci* has wrote upon the Method of drawing the Portrait of a Person whom one has only seen once; for he requires nothing else for this than to remember exactly the shape of the Chin, the Forehead, and the Nose. As to the other Features, he pretends one may judge of them from those, just as well as if one actually saw them.

FURTHER, all People do not agree upon that which constitutes the Beauty of the Body. The *Tartars* will not allow any Person to be handsome, unless the Eyes are little and hollow, the Nose large and flat, the Face hollow, and the Waist thick; especially in the Women†.

AMONGST the *Moors*, the more the Nose is upon a level with the Face, it is reckoned the handsomer;

* See *Melanges d'Histoire et de Littérature*, Vol. 2.

† See *Voyages de Sieur Aubry de la Motraye, en Europe*,

handsomer ; and the thicker that the Lips are they are esteemed the more beautiful.

It is reckoned a Beauty amongst the Ladies in *China* to have the Feet less than the natural size ; and for this end, when a Girl is past her third Year, they fold in the Toes under the Soles of the Feet ; after which they apply a Water which consumes the Flesh, and then roll a great many Bandages round the Foot, till it has taken such a shape as they want. The Women feel the Effects of this Operation all their Life, and can scarce walk ; but they suffer this Inconveniency with pleasure, as nothing is more esteemed amongst them than exceeding small Feet. Their Shoes proportioned to their Feet, are so short and tight, that they would not be large enough for a Child of two Years old.

THE *Chinese* Ladies are likewise fond of little Eyes ; but to make amends, they like to have the Ears very large, broad, and hanging much down. This pretended Perfection is so much to the Taste of the *Chinese*, that it is hard for a Girl that wants it to get a Husband *.

THERE are Nations where it is such a Merit to have a large Belly, that when they chuse a King, they take care above all things that he be well provided in a Belly.

THERE are others, on the contrary, where they esteem none but such as are lean and meagre †.

WE shall take no further notice in the Course of this Work of these different Tastes, but,

E 2

without

* *Voyages autour du Monde par M. de Gentil.*

† The first are the *Gordians*, and the second the *Spartans*. *Brasm. Adag.*

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without condemning any of them, shall confine ourselves (as it is reasonable) to the one that is most generally received amongst us.

WHAT I have said I think is sufficient for the first Book, which is only an Introduction to the three following. We shall next proceed to the second Book, the Subject of which, as we have proposed, is a Description of the Body in particular, and the manner of preventing and correcting the Deformities of it in Children.



BOOK



BOOK SECOND.

The Means of preventing and correcting the Deformities of the Body in Children; and first, a Description of the Body.

BY the Body is understood the Trunk of the Body; which comprehends, 1. The Head; (but the Head, properly so called, and considered only with respect to its Figure, independant of the Face;) 2. The Spine; 3. The Chest; 4. The Loins; 5. The lower Belly and the Back-side.

Of the SPINE.

THE Spine is that long Chain of moveable Bones, placed one upon another, all along the Back, from the top of the Neck down to the Rump, and composes that flexible Column upon which the Head is placed, as on an Axis, with respect to the first Vertebrae.

WHEN the Spine is strait, well set, and finely turned, it makes a handsome Body; and when it is crooked and ill turned, the Body is deformed.

THE upper part of the Chest is attached to the Spine above, and the Haunches below;

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so that the Spine is a kind of Trunk for compacting the Body together ; whence Anatomists compare it to the Keel of a Ship, to which the Ribs, the Poop, the Prow, and all the different Parts of the Vessel are joined.

THE Spine begins below with a large Basis, and growing gradually more slender, it ends in a Point at the top.

THE upper part, which makes the Neck, is crooked, and inclined forwards, and this gives the Head a more convenient Situation ; for if the Spine had been perfectly strait in this Place, the Head would have reclined too far backwards ; unless the Spine, instead of being joined, as it is, to the middle part of the Basis of the Head, had been joined to the posteriour part, which would have caused a Deformity, in determining the Head to fall forwards by its proper Weight.

THAT part of the Spine which makes the Back, on the contrary is turned outwards, whereby the Capacity of the *Thorax* is enlarged, and sufficient space is left for the Lungs and Heart, of which they stand in need upon account of their perpetual Motion.

THAT part of the Spine which is towards the Haunches is turned a little inwards, that it may counter-balance the Weight of the Body, and serve as a Supporter to the Parts above it ; for if it had been turned outwards like the Back, the Body, which is principally supported by this part, could not have been kept straight without great difficulty, but would have been almost quite inclined forwards.

THAT Portion of the Spine which is nearest the Rump, and is formed of a large immoveable Bone,

Bone, which serves as a Pedestal to the Spine, and which the ancient Anatomists called the *Os Sacrum*, advances outwards, but more in Women than in Men. The Rump likewise juts more out in Women than in Men, but in both of them it turns again ; by which means it is not hurt when we sit, or ride on horse-back.

THE upper part of the Chest and the Haunches which are attached to the Spine, are the essential Parts of the Body ; so that if these Parts are ill made, whether naturally, or by some Accident, let the Spine be never so streight, the Body considered in general cannot be perfect.

THE Chest is attached to the Spine by the Ribs. The external Conformation of the Chest, when it is well made and proportioned, is one of the greatest Beauties of the Body. A high Chest, for Example, provided it is not raised above a certain Point, has a fine Effect upon the Eye. A Chest, on the contrary, that is flat and depressed, looks very disagreeable ; besides that this Figure is not so commodious, neither for Health nor long Life.

THE Chest on the upper part, immediately below the fore part of the Neck, has two Bones lying upon it, which are crooked outwards, and placed with their Ends to one another, the one on the right side, and the other on the left, leaving in the Place where they meet a small Pit, which has something of the Shape of a Fork, and hence it has got the Name of Fork. The bending of these two Bones, which are called the Clavicles, as we have said in the first Book, and support the Arms, causes a con-

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siderable Hollowness at the Throat in lean People. These Pits are commonly called the *Salt-boxes*. But, on the other hand, they give an easiness to the Motions of the Arms.

THIS bending of the Clavicles is more remarkable in Men than in Women. You may observe likewise, that Men move their Arms with more ease; and that Women, on the contrary, cannot throw a Stone, nor play at Shittle-cock, with the same facility. But this insignificant Defect is sufficiently compensated by the Smoothness of their Necks, which are always the more plain the less that these Bones are arched. We may add, that the less the Clavicles are arched they are the longer, whence Women commonly have the upper part of the Breast larger, and consequently the Chest more beautiful, which is a great Ornament to the Body. The Clavicles are a sort of Barriers to keep the Arms at a sufficient Distance from the Breast; and as the Clavicles, as we have just now remarked, are so much the longer the less they are crooked, it follows that the straightest must keep the Arms farthest back; and thus we may observe, that Women carry their Arms a good deal farther back than the Men.

THE Clavicles are tender Bones, and both in Infancy and Youth are pliant and flexible. Their Substance is thick, but porous and spongy, which is the Reason, that when they happen to break, they more easily unite than other Bones. This Pliantness of their Consistence is the Reason, that by laying the Hand frequently upon them, and pressing them a little, they may easily be made flatter, and increased in their length; and, on the contrary, they may be rendered





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rendered crooked by pushing their Extremities towards one another, as one pushes the two Ends of a Bow to bend it.

What Care ought to be taken of the CLAVICLES, and the CHEST in Children.

WHAT we have already remarked, may serve as a Caution to Mothers when they swaddle their Infants, by no means to bind their Shoulders too tight; for this makes the Clavicles more crooked than they would be, and hence the upper part of the Chest is contracted.

FOR the same Reason, when Children are in Gowns, they ought to be so made that the Openings of the Sleeves may allow them sufficient Liberty to turn the Arms outwards. And, as soon as they are a little grown up, they should have a Stick of a proper length to hold by the two Extremities with their Arms stretched out. This small Effort, if it is frequently repeated, will not fail to make the Clavicles long and flat.

BESIDES, they ought to make their Children thrust forward the Chest, and accustom them to use this Exercise frequently. The Motion which they make to accomplish this will push their Arms backwards, and by a necessary Consequence will lengthen the Clavicles.

UNDER the Clavicles lies the Chest; the fore part of which is a large flat Bone, which is called the *Sternum*, as we said in the first Book. The *Sternum* performs the Office of a Breast-plate as it were, and reaches from the forepart of the Neck to the Pit of the Stomach.

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To the two Sides of the *Sternum*, between the two Breasts, the Ribs are attached, which bend backwards towards the Spine, and together with the *Sternum*, make the Cavity called the *Thorax*.

A WELL proportioned Chest is one of the greatest Ornaments of the Body, as we said before, and it has the requisite Proportions when it is sufficiently raised in the fore part and above, especially in Women; when the Clavicles are not too crooked; when it does not jut out backward; when it does not incline more on the one side than on the other; and in fine, as we have said in the first Book, when it is like a Scuttle, that is to say, raised in the fore part and at the top, and plain behind.

The Care that ought to be taken of the HAUNCHES and BELLIES of Infants.

THE Proportion of the Haunches and Belly contributes not a little to the Beauty of the Body, especially in the Fair Sex; for they ought to have a fine Waist, which they cannot have unless the Haunches are a little raised. It is this rising of the Haunches which produces that fine Shape which consists in a sensible decreasing of the Thickness of the Body, towards the Haunches, especially on the Sides. It is this that in well shaped Women makes the Waist that resembles the *Greek Y*, which gives them such a Grace. We have taken in here likewise the Proportion of the Belly. The Belly is divided into antierour and posterour. The antierour, which appears before, ought to be very little raised; but the posterour, which

is

BOOK II. *Deformities of the Body.* 83

is called the Back-side, should rise pretty sensibly. Besides this rising, or jutting out of the Haunches, as well as that of the Back-side, serves not only to give a Grace to the Waist in Women, but it is likewise very useful, and even necessary in Child-bearing.

WHEN, in the Skeletons of different Sexes, we examine narrowly the Haunch Bones, and the *Os Sacrum*, which, as we have observed, is placed above the Rump, and forms what is called the Back-side, we can easily discern the Difference between the Skeleton of a Man, and that of a Woman; those Bones being a good deal larger, thinner, broader, and wider spread in Women, by which means they make a greater Cavity between them. This Cavity, in both Sexes, is called the *Pelvis* or *Basin*.

The Means of preventing the BELLIES of Children from projecting too much forwards; and how to keep their BACK straight. How they ought to sit in order to produce this Effect. Particular Seats for this Purpose.

TO prevent the Bellies of Children from advancing too much forwards, you must hinder them from sitting crooked upon their Seats, and oblige them to sit upright. There is another Method for this, which we shall presently take notice of.

THE same Method must be used for keeping their Back straight; for if they sit with their Body bent, the Back must be crooked and round.

ANOTHER Precaution, very necessary to prevent this Defect, is to take care that the

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Bottom of the Seat upon which they sit be not hollow in the middle, but quite plain.

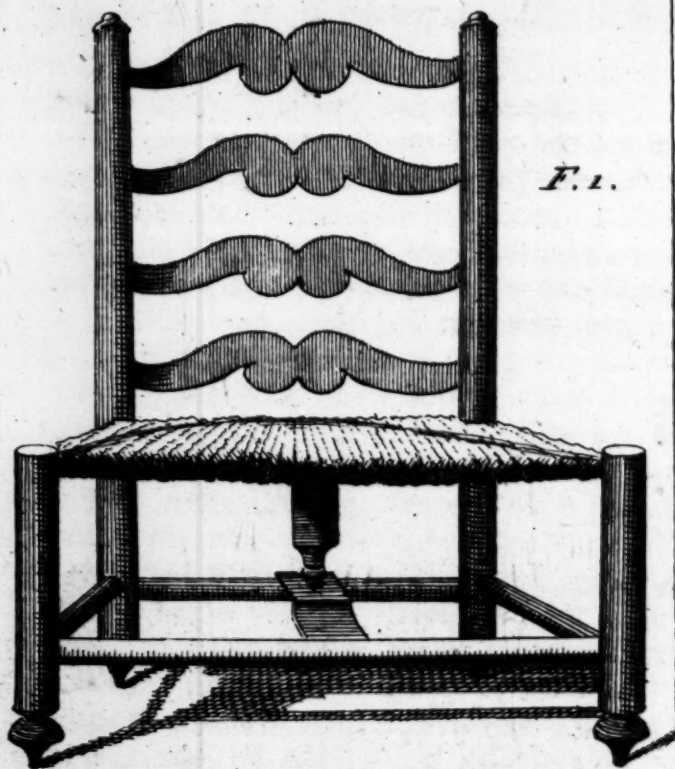
WHEN one sits with the Body bended backwards, the Back must necessarily be crooked inwards; and when one sits upon a hollow Seat, the Effort which one naturally makes, and without any design, to bring the Body to an Equilibrium, must of necessity make the Back still more crooked.

IT is usual to give Children, when they are taken from the Nurse, small Elbow-Chairs, made of Straw or Rushes, which have all a hollow in the Bottom, because they cannot be made otherwise. Thus they place the Children upon these little Chairs, by which means their Bodies begin to grow deformed, by little and little, in their tender Years. But instead of this they should have Chairs or Seats with the Bottom made of a little Board of Timber very even, and be obliged, when they sit upon them, to keep their Body quite upright; or else the hollow part of the Chair ought to be fitted with a Cushion, which may likewise be made either of Straw or Rushes.

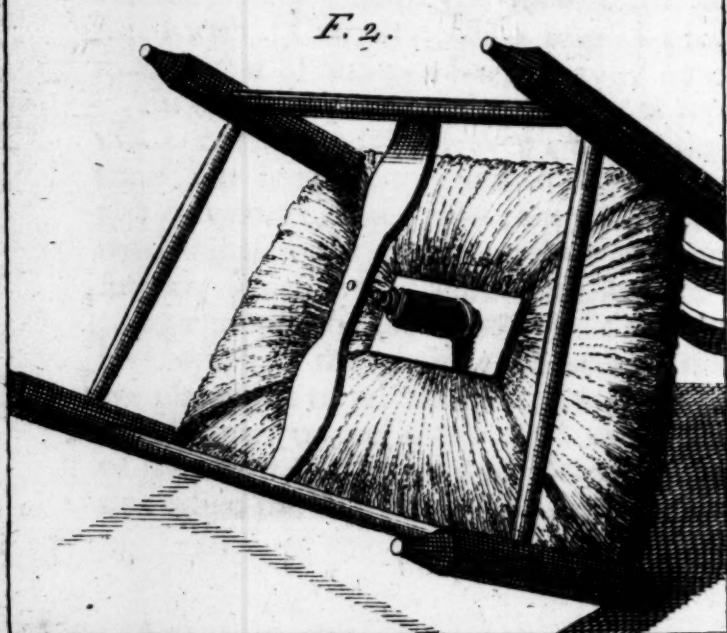
THE best way is to make the Seat of a piece of Cork-tree that is very even; for besides that the Chair is thereby rendered lighter, it has this Advantage, that it preserves Children from the Falling of the *Anus*, to which they are so subject, which is well worth minding.

BUT a very simple method of altering that Hollowness of the Chairs upon which Children are placed, is to put under it a wooden Screw which turns up and down, and upon the top of the Screw a little Board of Timber, placed so that when the Screw is turned a certain way, it
pushes





F. 1.



F. 2.

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pushes up the Board, and so raises up the Straw which forms the Bottom of the Chair. As this Screw ought to have something to support it, there must be a cross bit of Wood nailed at the two Ends to the Feet of the Chair for that purpose. There is no Hollowness in those Chairs as in the common Straw ones; and the Screw which prevents that Hollow does not appear, unless the Chair be turned over or lifted up.

THE Cane Chairs seem to be convenient for this purpose, but however plain they may be when they are new, they become hollow at last.

Other Methods of managing the BODIES of Infants. 1. *How they are to be taken care of, with respect to their Shoes and Stockings.*

SHOES that are too high heeled will make the Bodies of Children crooked, and for this Reason they should go without them, especially Girls, till they are five Years old.

SHOES that are too tight, or too short, are likewise very apt to make young Bodies crooked. For as the Shoes hurt them, they, to avoid the Pain as much as possible, lean some forwards, some backwards, some to one side, and some to the other, which is a great hindrance to the Forming of a well shaped Body. But we shall speak more at large upon this Subject in the third Book, when we come to treat concerning the Feet.

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2. *In what Posture young Girls ought to sew, read, work in Tapestry, &c.*

YOUNG Girls ought not to be allowed to sew or read, except in an erect Posture; they should hold their Work or their Book to their Eyes, and not their Eyes to their Work or Book, without which their Body will infallibly become crooked.

BESIDES, there is nothing looks more ungraceful than a young Girl stooping over her Work or Book, instead of holding them up at a proper Distance from her Head, and joining her Elbows gracefully to her Sides, and bending them forwards to raise the Arms within a convenient Distance from the Eyes.

3. *What sort of Tables Children ought to write upon.*

MOST part of Children have their Bodies made crooked in learning to write, because People are not at the pains to give them a Table high enough for the purpose; which is a thing that ought to be taken very good care of. But as we shall have occasion to talk of this afterwards, we shall leave it at present.

4. *How Children ought to lie in Bed with respect to Bolsters.*

NOT to let Children sleep upon high Bolsters, or to allow them none at all, is another means for preserving the Bodies of Children streight,

a good posture



a bad posture



Hulett Sculp



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streight, or setting them to rights again when they begin to grow crooked.

5. *The PILES.* *In what manner they may render the Body crooked.*

SOME young Children are subject to the Piles, and from the Pain which they occasion, they cannot easily keep their Body in an erect Posture, but are forced to bend it, some forwards, others backwards, some to the one side, some to the other, in the same manner as when the Shoes are too tight, or short; and this at last has an ill effect upon the Shape of the Body. In this Case they ought to apply to the Part affected, a little of the Herb *Mercury* and *Pellitory of the Wall*, bruised between the Fingers, or in the hollow of the Hand, with a little fresh Butter. This Remedy, which ought to be continued for some Days, does not repel the *Hemorrhoids*, which would be dangerous, but it removes the Pain, and disposes them to discharge, or else discusses them. When they are thus healed up, you must prevent their Return; and for that purpose the Patient ought always to sit upon such a Chair as we have already described Page 84, which is a good Preservative not only against the Falling of the *Anus*, as we observed above, but likewise against the Piles.

6. *STITCHED STAYS.* *The Importance of frequently bestowing new ones upon Children.*

PARENTS ought above all Things to give their Children new Stays frequently, and not grumble

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grumble at the Expence. A pair of too tight Stays in eight Days time are capable of spoiling the Body entirely, especially if they press upon the fore part of the Chest. Stays that are too short are not so dangerous.

To be sure that the Stays do not press at all upon the fore part of the Chest, especially above, they must stand out at the distance of two Fingers breadth from the upper part of the Chest; and as soon as they begin to touch, they must be changed for new ones.

WHEN Children are recovering from a Disease that has confined them long to their Bed, the use of stitched Stays, or at least of quilted Bodice, is more necessary than upon any other occasion; because the Body being weakened by the length of the Disease, will very easily acquire an ill Shape. Nay, grown Persons themselves ought, in such a case, to remember this Precaution. The Bones of the Spine, when a Person lies in Bed, do not press upon one another, neither do they feel the Weight of the Head. Hence it happens, that when one is confined to Bed for a long time together, those Bones recede at a greater distance from one another, and consequently the Body is thereby rendered longer. As this increase of length proceeds from thence, that the Bones of the Spine are not so exactly joined with one another, it necessarily follows that the Spine must have less strength and firmness after one has just risen from a long Illness, because at that time the *Vertebrae* are not so firmly compacted with one another. Now the *Vertebrae* being more loosely joined together, and the Trunk become longer, the Body must, during the

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time of Recovery, (when those Bones begin to press harder upon one another, by the Weight of the Head, and their own proper Gravity, from their perpendicular Situation when we stand or sit,) I say the Body must be disposed to grow crooked at that time, so much the more as its length is encreased. Whence it is easy to see, that if one does not wear Bodice, or something equivalent to them, to keep the Body streight, it will be very apt to become crooked at that time.

7. *The Sequel of what was said before, Page 83, concerning Children whose Bellies project too much.*

WHEN a Child advances his Belly too much, some imagine the best method is to clap a bit of Lead upon it, or some other Weight; but by this means he is obliged to bend himself backwards. Do but observe the Pedlars that carry their Boxes before them, or the Women that go from Door to Door, or to the Markets, with Baskets full of Fruit or Fish, tied to their Girdles; do but observe, I say, how those Weights oblige them to bend back. Let these Objects teach you, for it is Nature that speaks. She teaches Parents to take care not to put any Lead upon the Bellies of Children, when they bend too much backwards; but, on the contrary, rather to make them wear it behind. This will oblige them to keep in their Belly, and at the same time hinder them from bending back. This effect depends entirely upon that Equilibrium which Nature maintains in every thing. Observe in what manner

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manner she has disposed the human Body with respect to this Equilibrium. It is worth while to stop a little to consider this Affair.

As the Belly extends itself before from the one side to the other, it is counter-balanced by the Hips, without which it would incline too much forwards; and it is for this reason that Women have larger Hips than Men, because their Belly is larger.

THEY who have little Hips and a large Belly recline backwards; and, on the contrary, those that have large Hips and a little Belly, stoop forwards.

WOMEN with Child bend backwards, to counterpoise the Weight of their Belly; and, for the same reason, Women that have the Breast large and protuberant, keep themselves more erect than those that have it lean and flat.

PEOPLE that have Bunch Backs stoop forwards, unless some Accident prevent it.

WHEN you stoop to lift any thing, you draw back one Foot, or at least the Back-side, otherwise you must fall, because there would be too great a Weight before. When a Person trips, and is just upon the point of falling, he stretches out the Arm or Leg of the other side, to counter-balance the rest of the Body. Observe those who play at Nine-pins, how they place one Foot behind them, that they may throw the Bowl more steadily.

THEY who carry upon the Bending of the Elbow, a laden Basket with a Handle, raise up the other Arm, and lean to the side opposite to the Basket, which makes the Counter-poise, without their thinking of it.

THEY

BOOK II. *Deformities of the Body.* 91

THEY who carry a Burthen upon their Back stoop forwards, and they who carry it upon their Heads keep themselves naturally streight. In short, the Body supports itself in the most convenient Posture, whether we think of it or not. And there is no body, even the greatest Idiot, that does not hit this Equilibrium, just as well as if he understood the Rules for it.

8. *The Method of preventing Children from pushing out the Backside too much.*

BUT to return to where we broke off, if a Child pushes his Back-side outwards, it is then convenient to put a piece of Lead upon his Belly, whereby it will be obliged to fall forwards, and the Back-side will be made flatter. But this Method ought not to be used if the Child has weak Limbs; for in that case, neither the Lead, nor any other Weight, will be proper. But you must content yourself with reproving the Child frequently for the Fault; and to give the greater Force to those Reproofs, you should not fail to mimick him frequently before his Face.

I NEED not say any thing here of the perpetual Care you ought to take in the meantime, of pushing the Child's Belly, or Back-side, gently as the Case requires; the thing speaks for itself.

IF all this is ineffectual, you must give the Child a Pair of stitched Stays, contrived in such a manner, that if the Belly advances forwards, they may push it back; and if the Back-side sticks too much out, they may push it inwards. There are few Stay-makers but can easily

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easily contrive them so as to answer these Pur-
poses.

9. *The Method of preventing Children to carry their
Head wrong.*

THE Head, which, as we have said be-
fore, is placed upon the Spine as on an Axis,
with respect to the first Vertebrae ought, for the
Gracefulness of the Body, to be carried straight,
so that it neither incline to the one Shoulder,
nor to the other, forwards, nor backwards.
But you must take care, in the mean time, not
to constrain a Child too much in this: for
though it ought to be carried straight, yet it
should not be so to an extreme, nor kept so
erect as not to incline one single Line forward.
This would make the Neck look as stiff as a Stake,
which would be very ugly. The Rule which
one ought to follow in this Case, is to hold the
Neck in such a manner, that the fleshy Part under
the Chin may appear like a second Chin. Affecta-
tion indeed is to be dreaded here; but when a
Child is accustomed betimes to carry the Neck
straight, this second Chin rises naturally, and
without any Effort. I must add, that to ma-
nage Children in this respect that are pretty well
grown up, you must oblige them, especially
at first, to endeavour to carry their Neck a
little more erect than is natural; because with-
out this Precaution, they will not fix at that
Point which we would have them remain at.
It is just the same Case as with a crooked Stick,
or Piece of Whale-bone, which one would
make straight; it is not enough to make it as
we would have it with the Hands, but it must
be

BOOK II. *Deformities of the Body.* 93

be bended a good deal the other way; for without this, it would return to its former Crookedness.

THE Neck is naturally disposed to incline a little forwards, upon account of the Weight of the Head; and it is with a Design to get the better of this stooping of the Neck, that it ought to be bended the contrary way.

IN general, to correct certain Deformities of the Body, it is good to put in practice what a modern Writer advises for subduing certain violent Passions. “As those Workmen, says he, who make * streight Wood that is crooked, are not content to bring it to that point of Streightness where they would have it remain, but bend it farther to the other side, lest the natural Effort of the Wood to recover its first Set, make it return to its former Crookedness; so one that would subdue any strong Passion, ought to incline to the other Extreme, that he may be able to keep within those Bounds, in which he designs to confine himself.”

A pretty broad Ribband, tied in the manner of a Collar, and fastened behind the Shoulders, contributes not a little to hinder Children from stooping the Neck. The Steel Collar may likewise be of great Use here, as every body knows.

IF

* *Ut enim qui ligna distorta dirigunt, non satis habent ea flexisse in statum in quo consistere volunt, sed adhuc ultra nituntur in partem adversam, quo spatium nata recurrendi, in medio commodius illa subsistant; sic à nimis animi cupiditatibus quàm longissimè nos abducì oportet, ut nitente in oppositum naturâ, medium teneamus. Lælii Peregrini de noscendis et emendandis animi affectibus. Vol. in 8vo. Lipsiæ 1714.*

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IF a Child bends the Neck more to the one Shoulder than to the other, you may use the following Method; which is, to put on that Side to which the Neck most inclines, small sharp Pieces of Whale-bone, so that the Points may prick them when they incline to that Side.

BUT no despicable Expedient to make a Child that is come the length of five or six Years old, hold the Head streight, is to lay upon the fore part of the Head any thing that will easily fall off, such as a Powder-Box, or the like, and desire him to walk so as not to let it fall off. This may be made a sort of Play to him, which he should frequently repeat; and it will be proper to reward him when he does right, by way of Encouragement. Thus you will soon see the Child hold his Head upright; but you must conceal your Design from him if possible, which will make it succeed the better. It will be proper to have several Children engaged in the same Pastime, to raise an Emulation amongst them who shall do it best.

CHILDREN, when they are a little grown up, play at different Sorts of Games; propose this to them gravely, and tell them that the Law of this Game is, that whoever lets the Powder-Box fall, shall forfeit a Pledge, which cannot be recovered again without undergoing a certain Penalty, such as the Keeper of the Pledges shall think fit to impose, in the same manner as is usually done in other Games.

THUS the Child, by playing at this Game frequently, will very soon acquire a Habit of keeping his Head streight. You will seldom see a Milk-Maid that does not keep her Head streight,





streight, which is to be attributed to the little Burdens which they carry upon their Head ; and which would fall unless they took care to carry their Head erect.

THE most part of Children carry their Head ill only through Negligence. But if you would hinder them to be so negligent, and ingage them to take a little more care of themselves, dress and trim them up, and you will very soon see them take care of their little Bodies, and amend their Negligence. This Expedient should not be considered as a trifle.

BUT if the stooping of the Head forwards is considerable, and does not proceed entirely from the carelessness of the Child, it must then be cured by the means of a Ribband. Take a very large Ribband, apply it by the middle to the Fore-head of the Child, then bring back the two Ends to the hind part of the Head, make another turn to the Fore-head, and bring them back again as before ; then cross them in such a manner, as one End may hang down behind each Shoulder ; pass them under the Arm-Pits, and tie them on the fore part of the Chest as tight as you find necessary. The Head, about which the Ribband is thus put, will be raised in proportion as the Ribband is tight tied ; and, which is a great Advantage, the Child which I have supposed to be pretty well grown up, may go abroad without having the Ribband perceived. For if it is a Boy, and he wears a Peruke, this will conceal that part of the Ribband which is tied about the Head ; and the Waistcoat, under which it may be tied, will hide the rest. If it is a Girl, the Head-Clothes and Coif will have the same effect with
the

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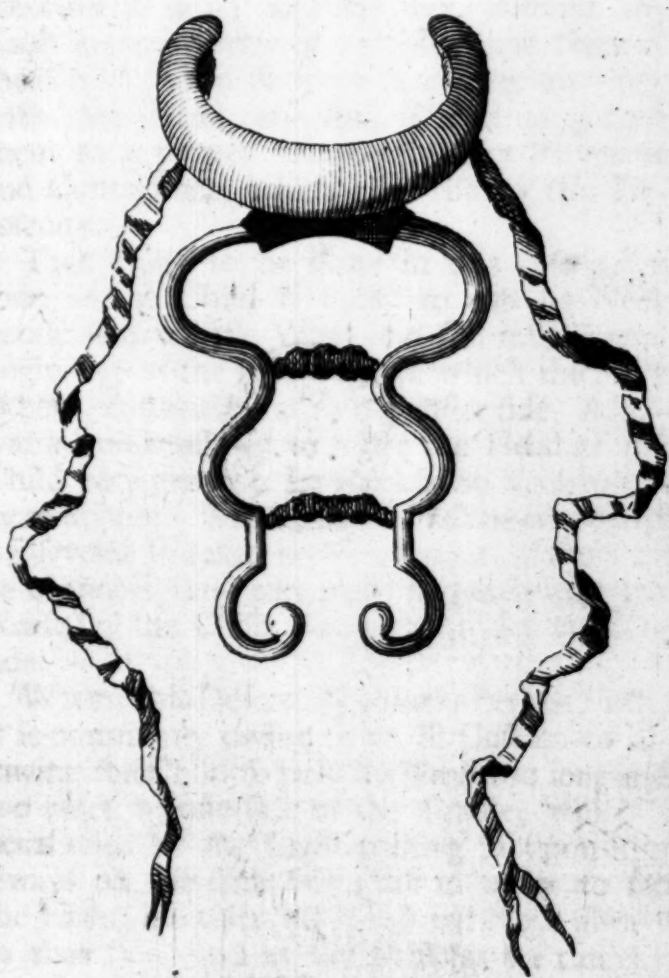
the Peruke; and for the rest, the Cloak or Night-Gown will have the same effect with the Waistcoat.

BUT if the Child has not yet passed the third or fourth Year, the following easy Method will not fail to dispose him to carry his Head straight all his Life. The Muscles have not yet acquired a great deal of Firmness, and are very pliable, so that this is the most favourable time for giving them a right Set. This Method consists in a Chin-piece, which being supported before by two Brass Wires, disposed in a Zigzag, and propped by the two Ends upon the Border of the Arch of the Stays, four Inches below the Neck, embraces the Chin, and keeps it up without any Violence.

THIS Chin-piece which surrounds the Neck, and the back part of which resembles the two Horns of a Crescent, and is tied near the Nape of the Neck with two Ribbands, is a Piece of Wadding, which the Brass Wires, disposed in a Zigzag, push up with a moderate Resistance; but strong enough for the Child, when he would bend the Head too far forwards. This the Chin-piece hinders him to do in the same manner, as if his Chin was raised gently up with one's Hand. These sorts of Gorgets, and others in the same Taste, were contrived by Mr. Priou, a celebrated Dancing-master; and I cannot help applauding such a simple and useful Invention.

10. *The NECK crooked or stiff.*

SOME Children have their Neck so crooked or stiff, that it is impossible for them to move it





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it when they would. When they are born with this Defect, you cannot be too hasty in correcting it. A difficult Delivery alone will occasion such a Deformity: for sometimes the Child presents itself wrong to the Mid-wife, whereby it often happens that, without any Fault in the Operation, the Head and Neck of the Child, when they are searching for them with their Hand, and find it hard to reduce them to a proper Situation, suffer Violences and Contorsions, which give rise to this Deformity.

THE thing to be done in this case is, as soon as the Child is born, to rub its Neck gently with a little Wine and Oil milk-warm, beginning at the part towards which the Neck is bent, and ending at the opposite side. Afterwards you must try to move the Head of the Child very gently; for there is no Violence to be used here. This Method must be continued for several Weeks, or even longer, if the Case be obstinate, and care must be taken that the Nurse lay the Child always upon the opposite side.

WHEN this Deformity comes after the Birth, it is commonly owing to an ill Custom of allowing the Child to hold his Head too long and too often to one side of the Cradle; which is occasioned by the Light coming in upon him always on the same side; for in order to see the Light, he turns his Head and Neck always to that side, and as the Muscles are thereby accustomed to this Motion, the Neck gets a Set that way. The *Rheumatism* too is sometimes the Occasion of it, which a cold Wind, received upon any part of the Neck, is capable

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of producing. When this Deformity proceeds from a Habit which the Child has contracted, you must take care lest this Habit should become quite natural ; to prevent which, I would have you take the Head of the Child gently between your Hands, and turn it by degrees to the opposite side, and this ought to be repeated every now and then. Above all, it will be proper to change the Situation of the Cradle, so that the Light may come in upon the other side of it. If this does not answer, and the Child is grown up, there ought to be made a little Domino of Pastboard, which must be fastened to the Shoulders of the Child in such a manner, as he may have liberty to turn his Head and Neck, while the Domino continues fixed. One Side of this Domino must be lined on the inside with a Piece of coarse Stuff, and the other with a Piece of Sattin, or Velvet ; and the coarse Stuff must be put on that side to which he inclines his Neck most.

IF this Deformity proceeds from a *Rheumatism* in the Neck, it must be frequently well rubbed with the Oil of Nutmegs, and kept very warm.

THERE are some People who, to divert Children, have a Trick of lifting them up by the Head, with their Hands placed under the Chin ; and this they call letting them see their Grandfather. This foolish Pastime is very dangerous. For besides that it may kill the Child, he always runs a risque by it of holding his Head wrong, either as it makes his Neck stiff, so that he cannot turn it without turning his whole Body, or as it determines certain Humours to flow to one side of the Neck,





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Neck, more than to the other, which obliges the Child to bend his Head to one side; or lastly, as it occasions some Dislocation in the Neck.

HENCE Parents ought to take a particular care that no body dally in this manner with their Children. And if it happens unluckily, from this cruel Sport, that the Child contracts any Deformity, either the Parent, or a Physician, ought to examine quickly whether there is any Dislocation in the Case; and if there is, you must employ a skilful Surgeon to reduce it. If there is nothing dislocated, you must rub the whole Neck frequently with Oil of sweet Almonds and Wine, a little warm; and make him wear for some time, Day and Night, a Linnen Cloth, dipt in the same Mixture, about his Neck.

I SHALL set down in general a Method for rectifying the Necks of Children when they are crooked, unless the part be quite maimed. This Method is as simple as it is singular, and the possibility of it may be conceived from the following Description.

II. *A particular Method for rectifying the NECKS of Children.*

A GIRL of ten Years old, who had her Neck crooked from the Age of seven, the Deformity coming upon her by degrees without any manifest Cause, was unexpectedly cured of it after this manner. Her Mother took her to a House to see a Fire-work, and the Windows of the House were situated in such a manner, that the Fire could only be seen on one side;

and this being the side opposite to the one which the Child's Head was turned to, the Girl, who was extremely curious, made such violent Efforts to turn her Head to that side where the Fire was, that it seemed to her as if one had been pulling her Head from her Shoulders. But her strong Desire to satisfy her Curiosity made her neglect the Pain; and every time she heard the Explosions of the Gunpowder, or the Acclamations of the People, she redoubled the Effort to see the Show. In short, she struggled so much, that, before the Rejoicing was over, she could turn her Neck either to the right or left with very little Pain, and the thing became easier to her every day.

ANOTHER Girl of twelve Years old laboured under the same Complaint, and her Mother, having been told of the above-mentioned accidental Cure, was prevailed upon to try the Effects of it upon her Daughter. It happened that there was to be another Fire-work played off in a few days, and the Girl intreated her Mother that she might see it. The Mother consented to it very chearfully, but concealed her true Design from her Daughter, and every body that she thought would tell her, and managed the Affair with such address, that they were invited to see the Fire-work at the House of an Acquaintance, the Windows of which were situated as conveniently for this Girl, as those of the former were for the other. The Girl made the same Efforts, suffered the same Pains, and being strongly pushed by her Curiosity, came at last to get the better of part of the Obstacles which hindered her from moving her Neck freely.

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THE following is a strong Instance of the Power of Nature in recovering certain Functions of the Body under particular Circumstances; and it was certainly Fact. In the Year 1682, the Ambassador of *Morocco* being at *Paris* in the Month of *February*, went to see the Charity Hospital of the *Fauxbourg Saint Germain*. As he passed by the Ward for the Wounded, six of them, who had not stirred for several Months before, rose up upon their Feet, and came to the Ambassador, to the great Surprize of the whole Hospital *. Curiosity did upon this Occasion, what the most powerful Medicines could not effect in so short a time; such Force has Nature when she likes to exert herself.

PARENTS who have Children with such a Deformity of the Neck as we have been just now talking of, may hit upon several Methods equivalent to the one which I have already proposed. It is not necessary always to have Fireworks, or such like Shows, to accomplish this. Take the Child with you into a Coach, and go to the Ring, or any other Place, the View of which is agreeable to the Child. If his Neck, for Example, is turned to the left side, pull up the Glass on that side of the Child, and over it draw the Curtain or Umbrello, so that the Child, not being able to see any thing on that side, may be obliged to make an Effort to turn his Head the other way. This Effort being frequently repeated for some Weeks, or Months, will have its Effect at last. Or it may be of service to set the Child by you at Table, and place

F 3

yourself

* *Histoire de l'Ambassadeur de Maroc, envoyé au Roy de France en 1682.*

yourself on that side which it is hardest for him to turn to; speak to him frequently in such a way as he shall be obliged to answer you, and make an Effort to look at you. Lay upon your Chair something that he likes, and ask him if he will have it. This will make him strain to see what it is, and turn his Neck towards you.

WHEN they offer him Drink, take care that they present it always at the same side too. You may have a Bird near you to divert him, and after Dinner, let it be placed still on the same side; you cannot imagine what service those different Methods may be of, if they are long enough persisted in. But you must not grow irresolute in pursuing them, for sometimes there is only a very short time necessary to render effectual what has been doing for a great many Months. Nature must first operate internally by Motions which are concealed from us; and after this is done, discover her Efforts outwardly. Observe how she acts in Plants. You see a little Shrub set in a Window, with its Branches turned all to one side, how it turns them to the other after you change its Situation. The whole Shrub twists about, and is obedient to the Air which attracts it to the other side. This Change is not brought about by the Effort of the Hand, but by the invisible Effort of Nature operating within the Plant. The very same thing happens in the human Body.

WHEN the Hand is employed to turn the Head of the Child to one side, it is only the Effort of the Hand that does the Affair. But this Force is foreign, and consequently not so effectual,

effectual, because it is not seconded by any Effort of the Child. It is the Effort of Nature that ought to do all this. It is this internal and secret Energy that gives the Course to the animal Spirits. While, on the contrary, when the Hand performs the Motion, the animal Spirits of the Child do not act, neither do the Muscles contract of themselves, but the Motion which you give them is quite passive on their part, and consequently must be of very little service; for in this Case all ought to come from within.

IF the Methods already laid down do not answer the Purpose, you must put a circular Bandage of Linnen Cloth, made into several Folds, about the Head of the Child, letting one end hang down upon the Shoulder opposite to that to which the Neck inclines. Take this end that hangs down, and after you have fastened it above with two or three Pins, pass it behind the same Shoulder, and make it come under the Arm-pit; then pull it, and it will draw the Head of the Child from that Shoulder to which it inclined before. But you must not be too hasty, nor pull the Head to that Posture you would have it to remain in, by the half, or even a third part. Tie the end of the Bandage upon the Breast, so that the Head may remain in the same Place that you have drawn it to, and after a few Hours pull it a little tighter, but by no means violently. Some Hours after that, or if it be necessary, some Days, (just according as the Neck is more or less pliable,) pull the Bandage tighter, so as the Head may rest upon its true Axis; and

fasten the End of it very well upon the Breast, so that it do not become slack.

BUT before you put on the Bandage, take care to rub that Side of the Neck to which the Head inclines with emollient and spirituous Liquors, and continue to do the same for two or three Days after the Bandage is put on. This Precaution is necessary for relaxing the Muscles on that Side of the Neck, and for removing those Obstructions which may be capable of hindering the Influx of the animal Spirits into that Part. After proper Applications here, take equal Parts of the Oil of Worms and Brandy, mix them, and let them be applied warm.

ONE of the most common Causes of the deformed Situation of the Head in Children, is the Negligence of Nurses in not keeping this Part firm and streight by the means of the Stay-band. Parents ought to be extremely watchful about this, and take care that the Stay-band be fastened on each Side to the Swaddling-Clothes as it ought, in such a manner that it be neither too loose, nor too tight.

12. *Considerable Deformities of the NECK, viz. the King's Evil and Bronchocele. The Means of preventing and correcting them.*

THE Neck, to be well-shaped, must be round, and moderately long and slender; but at the same time, it must have a sort of Plumpness or Fullness, so that the *Pomum Adami* may not appear, especially in Women.

ONE great Deformity of the Neck is, when his Roundness which it ought to have, is destroyed

stroyed by any Swelling, whether on the Sides of the Neck, as the *King's-Evil*, or on the fore Part of it, as the *Bronchocele*. These two Deformities may be prevented if they are taken in time. In the first place, you should inquire if there is, or has been any of the Family to which the Child belongs, affected with those Diseases, and if this is the Case, you cannot be too hasty in taking the start of a Disease to which you may presume the Child has an hereditary Disposition.

As to the *King's-Evil*, you must, if possible, begin to use Means against it, as soon as the Child is born, by providing him with a Nurse, whose Milk, besides the other general Qualities which good Milk ought to have, is not too old; for if it is old, it must be too thick, and by this Thickness, occasion Obstructions and Disorders in the Blood, which will very readily fall upon the Glands of the Neck, and consequently dispose them to the *King's-Evil*; a Disease which proceeds always from the nourishing Juices of the Body being too thick, and so forming Obstructions in the Glands of the Neck.

THE *Bronchocele* requires the same Precautions. It is a Tumour formed, not in the Glands of the Neck, like the *King's-Evil*, but between the Larynx and that Membrane which covers it externally on the fore part; which Membrane being stretch'd or dilated very much in the antierour Part, by too thick Juices poured into it, forms a kind of Sack under the Chin. The same thing happens likewise to the Membrane which covers the Muscles of the Neck, and thus another Tumour is formed,

which joining with the former, makes it larger and more deformed. By this, you easily see, that when there is Cause to suspect that Children have any natural Disposition to those Diseases, you cannot be at too much pains in providing them in a thin, light Diet, which is easily digested and so distributed equally to all the Parts of the Body, without forming any Obstructions in those particular Places.

I MUST remark here, that you must not only take care to give such Children thin Milk, but to allow them no Pap before they arrive at the Age of six Months at least.

PAP, in general, is a very thick Nourishment, and hard to be digested by Infants, if it is given them too soon after they are born; and even after it is time to allow them Pap, it ought to be made of toasted Flower. For this end, they put the Flower upon a Plate into an Oven, and turn it frequently, that it may be equally dried. The Pap which is made of this Flower, besides that it is better dried, has a much better Quality than the ordinary Pap, which being made of raw Flower, is consequently more heavy and viscid; for it is not possible to boil this Flower sufficiently without dissipating the better Part of the Milk, so that nothing remains but the grosser Particles, which renders the Pap too strong for the feeble Action of the Stomach of an Infant.

BESIDES this, the Milk with which the Pap is made, ought to be as new as possible; for Milk contains in it very subtile, spirituous balsamick Particles, which quite evaporate when it is long kept; and consequently those Spirits
are





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are a precious Effence, which ought to be saved as much as possible, for Infants. It is with this Part of the Milk as with mineral Waters, which after they have been kept a long time, lose all their Virtues, by the Dissipation which is made of those Spirits that are combined with them.

ALL these Precautions are absolutely necessary when you would preserve Infants from those Diseases which proceed entirely from thick and viscid Juices, such as the *King's-Evil* and *Bronchocele*.

ANOTHER necessary Precaution for preserving Children from those Diseases, is to take care to provide them with Nurses that are not only sound themselves, but are come of such Families as are not at all tainted with those Ails; and this is a Circumstance which can never be too much regarded.

THERE are some Nurses who, when they unswathe and dress a Child, let the Head hang down just in the same manner as the Heads of Calves hang over the Carts upon which they are carried. There is nothing more ready to occasion the *Bronchocele* in Children, if they are never so little disposed to it. The Reason is very evident: The Pouch or Sack which forms the *Bronchocele*, is occasioned, as we have observed, by too great an Extension or Dilatation of the fore part of the two Membranes which cover the Larynx and Muscles of the Neck externally, and the Stretch which these Membranes suffer when the Head of the Child hangs down, cannot but relax them in the fore Part, and so form that Pouch or Sack of which we are speaking. This must deter-

mine the Humours to fall upon that Part, which by stagnating there become thick, and so produce a Tumour more or less considerable, according as the Humours are more or less thick. The Matter here collected resembles sometimes Honey, sometimes Pap, and sometimes Tallow.

NURSES therefore ought to take care never to let the Head of the Child hang down, as they frequently do, when they lay them over their Knee, or upon the Bed.

WHEN the Child is a little grown up, his way of living is to be so regulated as to keep out of his reach every thing, both as to eating and drinking, that may produce Obstructions capable of favouring that Disposition which he has towards those Diseases.

A PART of the Regimen which is proper for preventing the one, is likewise proper to prevent the other. The Rules which answer in both Cases are, 1. To take care that the Child eats moderately, nothing being more apt to produce those Diseases, if the Child is never so little disposed to them as eating too much. 2. Never to allow him any salted or smoak-dried Meat, nor any Pulse. 3. To give him a little Wine with the Water that he drinks, but only so much as to give it a light red Colour, and put into his Wine a little of the Powder of Crab's Eyes. The Dose is a Dram infused cold all Night in a * Gallon of Wine well-

* It is *Demi-septier* in the Original; but I should take it to be an Error of the Press, for what is a Dram of Crab's-Eyes to a Gallon of Wine? instead of which, I suppose our Author might mean a Pint, or rather half a Pint.

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well-corked. It is not necessary to make him drink of the Powder, and the same Powder may serve two or three times, leaving it in the Bottle, and pouring fresh Wine upon it when the old is drawn off.

THE moderate Use of Tea and Coffee is a very good Preservative against these Diseases. But it is a matter of the last Importance with respect to the *Bronchocèle*, never to suffer a Child that is threatened with it to cry loud, if it can be helped : For violent Crying swells the Membranes and Muscles of the Neck, and consequently may be very prejudicial in a Disease which proceeds from too great a Dilatation, or too strong an Effort of those same Muscles.

SINGING, for the same Reason, may be hurtful in this Case, and therefore the Parents of such Children as have a Disposition towards this Disease, ought not to allow them to learn vocal Musick.

IN general, you must remember, that in some Persons a strong Effort to keep in the Breath is alone sufficient to occasion the *Bronchocèle*. As for Example, when one blows strongly into a Key to unstop it ; or when one lifts too heavy a Burden ; or blows the Nose with too much Force ; or is suddenly stopped just when he is upon the point of Sneezing ; or when a Woman labours very hard in Child-bearing, which obliges her to hold in her Breath too long ; or when one is constipated, and strives to discharge the Excrements too hastily ; for in all these Cases one makes strong Efforts, and the Neck swells considerably, whereby the Membranes of this Part suffer such Distensions as are capable of breaking or
relaxing

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relaxing them. You should therefore take care that young Persons who are threatened with the *Bronchocele*, do not expose themselves to any Effort that may distend the Neck too much.

IF notwithstanding all those Precautions, or from an entire Neglect of them, it happens that a young Person is seized with the *Bronchocele*, the properest way of managing the Disease is as follows: 1. The Patient must observe the same Regimen which we have prescribed for preventing it. 2. He must be purged two or three times in the space of a Fortnight or three Weeks, with Manna, or the Syrup of Peach-Blossoms, the Dose of which must be according to the Age of the Patient. 3. The Tumour must gradually be resolved with the *Emplastrum Diabotanium* of the Shops, applied for a long time, and renewed once in eight days. 4. He must take every Morning fasting, for fifteen, twenty, or thirty Days, a Dram of the Bone of the Scuttle-Fish well-powdered, and as much of Sponge dried before a great Fire, and afterwards reduced to Powder. Pass them both through a very fine Searce, so that the Powder may be almost impalpable.

OR else, take four Pieces of Cloth of different Colours, green excepted, a Bit of Sponge, and a Dozen of Wood-Lice. The Pieces of Cloth ought each to weigh one Drachm, and the Sponge as much. Burn all together, and when you have reduced them to a Cinder, divide it into four equal Doses, one of which must be taken every Morning fasting, for four days, in a fresh Egg, or a Bit of Bread to disguise it. At the end of the four days begin anew,

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anew, and continue the same Course as many days longer. 5. You must fill a little Bag of Cloth, with Cork grated down, and tie it about the Child's Neck, and make him wear it Day and Night for some Weeks. 6. Put a Piece of Cork into the Water that the Child drinks, and let it boil for a quarter of an Hour, or thereabouts. The Quantity of the Cork is about four Ounces to four Pints of Water. River-Water is best if it can be had good, but Pump-Water is not to be made use of here.

THIS Cork-Water may be drank either with or without Wine; but at Meals it is best to mix a little Wine with it. Besides, that the Cork may communicate its Virtues to the Water, you must fasten a small Flint to it with a Bit of Thread, so that the Flint sinking to the bottom of the Vessel, may, by means of the Thread, hinder the Cork to swim above, and keep it suspended in the middle.

As to the *King's-Evil*, the following is the most certain Method of curing it, provided the Disease is not become too inveterated. 1. You must prescribe the same Regimen which was ordered above for preventing the Disease. 2. The Patient must drink every day, as his Affairs will admit, a Glass of the following Potion, in order to procure a gentle Perspiration. Take four Pounds and a half of common Water, put to it two Ounces of China-Root cut very small, then boil it 'till a third Part of the Water is evaporated, and afterwards add to it an Ounce of Raisins. Strain it through a Linen Cloth, and then add to it a Drachm of Cinnamon, and half a Drachm of Cloves. 3. You must keep the

3. Patient

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Patient easy in his Belly. 4. He must use gentle masticatory and sternutatory Medicines two or three times a Week. A little Gum Mastick will serve for a Masticatory ; and to promote Sneezing, a few of the Flowers or Leaves of Leopard's-Bane, or the Leaves of Plantain, may be put into the Nose. 5. The *Emplastrum de Vigone* must be applied to the Tumours. 6. Which is very essential, he must purge frequently with *Epsom* Salt to clear the Mesentery, because not only the Glands of the Neck are choaked up in this Disease, but those of the Mesentery are still more obstructed.

IN opening the Bodies of Children who have died of this Disease, the Glands of the Mesentery are always found swelled, hard and schirrous. Some of those Glands weigh sometimes three Ounces, and sometimes they have been found to weigh five.

THE Mesentery, which is that Membrane to which the Intestines are attached, is the Source of the *King's-Evil* ; and when there is no Obstruction in the Mesentery, the Neck is always free of this Disease. This is a Fact which holds constantly true.

You may use all the Remedies you can think of, both external and internal to cure this Disease, but if you do not clear the Mesentery it will be all to no purpose. This is what those Parents ought to be warned of, who have Children attacked with this obstinate and shocking Malady.

THE first Step to be taken upon this Occasion is to prepare a mineral Water with *Epsom* Salt for the Child to drink of every day. This artificial mineral Water is an Acid which penetrates

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trates into the remotest Folds of the Mesentery, and dissolves the thick viscid Matter which obstructs the Glands there.

THE Preparation of it is easy, for you have nothing to do but to put a Drachm of *Epsom* Salt into a Pound of common Water, and so the mineral Water is made. It is not necessary to boil it. It has no Taste upon account of the small Quantity of Salt which is in it. The Patient must drink of it at Meals and between Meals, in the manner of common Water, according to his Drouth; but at Meals he may mix a small Quantity of Wine with it. It does not purge, but only keeps the Belly open, and prepares it for purging. To a young Person upwards of fourteen, if you want to have it purge, you must give an Ounce of the Salt dissolved in a Gallon of common Water a little warm; or in the same Quantity of Broth, and to one under that Age, a smaller Quantity in proportion to the Age, that is to say, two Drachms of Salt to a Child of three Years, and three Drachms to a Child of four Years, and so on, increasing the Dose according to the Age of the Patient: This Purge should be repeated once in ten or twelve Days, according as there is Occasion for it.

ONE sees nothing in a great many Books of Medicine, but Remedies upon Remedies against the *King's-Evil*. But of all those Remedies there is not one that succeeds so well as this, not one that answers so well in scouring the Mesentery, and from whence the Glands of the Neck are supplied in the mean time, with whatever is proper to resolve their Obstructions.

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AFTER the Disease is cured, I would still confine the Child to an exact Regimen. He must not eat heavy baked Meat, nor Cheese, nor any gross kind of Food.

EVERY Morning when he rises, let him drink three or four Spoonfuls of Milk-Water. This will save him the trouble of purging frequently, and besides there is nothing easier made than this Milk-Water. The Method is as follows.

PUT six Pounds of best Cow's Milk into a Glas Alembick, distill it with a Sand-Heat 'till you have drawn off three Pounds of clear Water, or at most three Pounds and a half; but it must be so clear that it cannot be distinguished by the Eye from the purest and most limpid common Water. Keep this Water to give the young Patient three or four Spoonfuls every Morning fasting, as above directed. He must drink it a little warmed.

WHEN this Water is done, distill more the same way, and take care that you make the Bottom of the Alembick very clean every time you use it.

CARE must likewise be taken in distilling the Milk, that you do not use an open Furnace instead of a Sand-Heat; for when it is done in that way, it is hard to draw off the Water without some Degree of Acrimony. You must take care too that the Milk do not boil too fast, for then the Water that comes off will be white like Whey, which is not at all agreeable, for there ought to be nothing there but the more fluid and spirituous Part of the Milk.

THIS Water, when it is well made, has a great Effect in cleansing the Mesentery, and diluting

diluting the whole Mass of Blood. Besides this, it is extremely good against excessive Leanness. But it is not upon this account that we talk of it at present, we shall speak of that Article in another Place.

THERE are some scrophulous Glands which hang loose, and these must be tied with a Thread of fine Silk. At first you must tie the Gland very gently, the second day a little tighter, and the third day still more so. The fourth day you may tie it as tight as you can, and then wait with Patience 'till the decayed Gland falls off, of its own accord. But in the mean time, you must make use of the Course above prescribed ; for if that be neglected the Disease will break out again, either in the same, or some other Place.

13. ROUND-SHOULDERS.

14. *The NECK sunk between the SHOULDERS.*

15. *One SHOULDER higher or thicker than the other.*

16. *The SHOULDER inclining too much to one Side.*

THESE are the great Deformities of the Body, viz. when the Shoulders are round, the Neck sunk between them, one Shoulder higher or thicker than the other, or inclining more to a Side than it ought ; of these and other Articles, we shall treat all together.

To hinder the Shoulders from growing round, you must take care to keep the Elbows well back, placed over the Haunches, and the Chest forward. The Person should lie as flat in Bed as possible, and if one Shoulder is too thick, he should always lie upon the opposite Side ;

Side ; for the Shoulder upon which one lies always projects beyond the Plane of the Back.

NURSES, Weaners of Children, and Governesses, who constantly suspend Children by the Leading-string, lifting them up in the Air, make them liable to have the Neck sunk between the Shoulders.

THOSE Masters and Mistresses who teach Children to read or write upon too high a Table, which rises above their Elbows, (for it ought to be two Inches lower) expose them to the same Deformity.

THIS Inconveniency is not easily avoided in Schools for young Children, where there is for the most part only one Table for all, of whatever Size ; so that this Table, which is well enough proportioned for some of them, is too high or too low for a great many of the rest, which must be very prejudicial to the Shape ; for they for whom the Table is too high, are obliged to raise their Shoulders more than they ought ; and they for whom it is too low, are obliged to stoop down, whereby they run the risque of becoming bunch-backed, or at least round-shouldered.

THE same must be understood of Eating-Tables as of Writing-Tables, that is, the former must be proportioned the same way with the latter. This is a thing which ought to be very carefully attended to, and the most part of Parents seem to neglect it.

It is very proper that Children, when they begin to be weaned, should eat at the same Table with their Parents. But as this Table is too high for them, they ought to have Seats higher in proportion, and a Foot-stool beneath their
their





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their Legs ; for they should never be allowed to hang them, as you shall see afterwards.

WHEN you observe that a Child inclines to sink his Neck between his Shoulders, you should never allow him to sit upon an Elbow-Chair. For these Chairs, while he makes use of them, make him raise up his Shoulders, and hence it happens that his Neck sinks betwixt them.

FOR the same Reason, Children ought not to have those Truckle-beds, which they are usually put in to hinder them to fall, and to save People the trouble of being always with them. These Beds have very high Arms, upon which Children support themselves, and by that means they oblige them to raise up their Shoulders.

IF the Deformity is already contracted, they must observe the same Method which we have laid down for preventing it, and besides you must beat the Child's Shoulder gently with the Hand, which is likewise very necessary before that Defect is contracted, and produces much greater Effects than one would think after the Child is grown a little up ; for at each time that you beat thus upon his Shoulders, he makes a small Effort to pull them down, which being often repeated, brings them at last to that Level which they ought to have with regard to the inferiour part of the Neck.

WHEN a Child inclines his Shoulder too much to a Side, the following Method will be proper to be observed. If, for Example, he inclines his Shoulder too much to the left Side, tell him to stand upon the right Foot alone ; for in supporting himself upon this Foot, while the other remains unactive, it happens necessarily

cessarily that the right Shoulder, which was too high, must fall lower ; and the left Shoulder, which was too low, must be raised higher. This must naturally happen upon account of that Equilibrium without which the Body will be in danger of tumbling, because, when the Body is supported upon one Foot, the opposite Leg, which is then naturally a little folded, does not support the Body at all, but remains without Action and as it were dead, just as we see in Children when they play at Hopping. And hence it necessarily follows, that the Weight which this Leg ought to bear, throws the Centre of Gravity upon the Joint of the other Leg which supports the Body*.

IN the same manner, if a Child inclines his Shoulder too much to the right Side, make him support himself upon the left Foot.

ANOTHER Method of managing a Child when he either raises or depresses one Shoulder too much, is to put some sort of Burthen upon the Shoulder that is lowest, and let the highest quite alone ; for the Weight upon the low Shoulder will oblige him to raise it up, and at the same time will make him depress the other.

THE Shoulder that carries a Burden rises always higher than that which is not loaded, and hence the central Line of all the Weight, both of the Body and the Burthen, passes through that Leg which sustains the Weight. If the Case was not so, the Body must tumble. But Nature has provided against this Inconveniency, by making an equal part of the Weight of the Body to be thrown to the side opposite to that upon which the Burthen is laid,

* *Leonard da Vinci.*





L. 34.



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laid, which makes the Equilibrium; so that the Body is thereby obliged to stoop so low on that side which is not loaded, till it bears an equal Share of the Weight that is upon the other side; whence it happens that the Shoulder which is loaded rises up, while the other which is free of the Burthen falls lower.

THIS is the Mechanism which Nature makes use of upon this Occasion to relieve the Body*. A Mechanism which lets us see the Errour of those, who, to oblige a Child to keep down his Shoulder if it is too high, lay a Piece of Lead upon that Shoulder, imagining that this Weight will make him depress it, while, on the contrary, it is a means to make him raise it higher.

INSTEAD of laying a Weight upon the Shoulder which you would have raised, it may be sufficient to make the Child carry with that Hand something that is a little heavy, as a Straw Chair, or the like; for in bearing the Chair, he will be obliged to raise up the Shoulder of that side, and depress the other.

THIS Expedient is extremely useful, when a Child has his Body turned considerably more to the one side than the other, for in that Case you have nothing to do but to make him lift the Chair with the Hand of that side to which the Body most inclines, by which means he will incline it to the opposite side. Or you may make him carry any heavy Thing under his Arm, as a large Book, for Example, which will have the same Effect.

ANOTHER Method still, is to make him carry a little Ladder, made on purpose for that end,

* *Leonard da Vinci.*

end, so as it may rest upon his Shoulder by one of its Steps. The Shoulder which supports it will rise, and the other will fall lower. These little Ladders may be proportioned to the Age and Body of the Child, and it will be a Pleasure and Diversion for him to carry it.

WHEN one lifts a Stool or Chair with one Arm, the Shoulder of that side rises, and the other falls lower, as we have already remarked. But it must be observed, that when you carry a Vessel with a Handle on a Level with its Brim, with your Hand hanging down, in such a manner as the fore and middle Finger be under the Handle and support it below, and the Thumb be above the Handle and enter a little into the Vessel *, then the Shoulder of that Arm which carries the Vessel does not rise up as in the preceding Case, but, on the contrary, falls lower. This then is another Method which may easily be made use of for the Assistance of Children that have too high a Shoulder.

ANOTHER quite as natural, and apparently more simple, is this. If the Child raises one Shoulder too high, make him support himself on that side with a very short Cane; and if, on the contrary, it is too low, give him one that is a little too long for him. When he would rest himself, let him sit on a Chair with two Arms, one of which is higher than the other; and let the highest Arm be on that side where

* I describe nothing here but what People do every day, without taking notice of it, when they carry with their Hand hanging down, a Pot of Water, which has the top of its Handle on a Level with its Brim.

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where the Shoulder is lowest, and the other on the same side with the Shoulder that is highest.

THE following Method is also very easy. If you fold your Arm and set your Hand upon your Side, the Shoulder of that side will be raised, and the other will fall lower, especially if you let the Hand of the other fall as low down by the Thigh as you can. These are very simple Expedients to make a Child raise his Shoulder when it is too low.

If in swaddling a Child one Arm is left without the Clothes, the Shoulder of that Arm will become lower, and the other higher.

FROM what we have said, Parents may fall upon proper Measures with regard to the Bodies of their Children. But these are not the only Deformities of the Body which are to be prevented or corrected, there are others which cannot be too well attended to, such as the Body like the Back of a Spoon, the Bunch-Back, the Hollow-Back, and the Crooked-Back.

17. *The BODY like the Back of a Spoon,*

THIS Deformity gives the Body the same Figure in its upper and posteriour part with the Back of a Spoon. It is contracted by pulling in the Chest, pulling the top of the Shoulders forwards, and bringing the Arms over the Stomach, as some People do when they pray to God, imagining that such a Posture is essential to Devotion.

To prevent this Deformity such a Posture must be observed, as is quite opposite to that by which it is contracted; and this is likewise

the best Method in the World for correcting it.

As this Deformity then is contracted by holding in the Chest, make the Child advance it forwards; as it is contracted by forcing the Shoulders forwards, make the Child keep them carefully back; and as it is partly owing to laying the Arms over the Stomach, make him let them fall down by his Sides. There is nothing required here but to be extremely careful, the Cure depending more upon your Hands and Advice, than upon any thing else.

18. *The BUNCH-BACK, HOLLOW-BACK, and CROOKED-BACK.*

THESE Deformities are the Effects of an ill-shaped Spine, which may proceed either from a Fall, or any Effort to lift something that is too heavy, as it happens frequently to Children when they carry one another; or from a Habit of crooking, bending, or distorting their Bodies; or from a viscid Humour, which by relaxing the Ligaments displaces the Vertebrae of the Back, as it happens to Children that have got the Rickets; or lastly in the Birth, from some violent Motion of the Child in its Mother's Belly.

THIS Warping of the Spine is either outwards, or inwards, or both together. When it is outwards, it makes the Bunch-Back; when inwards, the Hollow-Back; and when it is both outwards and inwards, it makes the Crooked-Back; and it has then the Form of an S, either more streight like this S, or more crooked like this S.

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THE Bunch is an Eminence which rises either upon the fore part of the Chest, or on the Back. In the first Case the fore part of the Chest, which we have called the *Sternum*, forms a sharp Point, something like that Rising which is to be observed upon the Breast of an old Fowl, to which it is commonly compared. In the second Case the Spine forms an Arch on the Back.

SOME Anatomists regard this Arch as natural to the Spine, and pretend it may be said in one sense that Man is naturally bunch-backed; because, say they, in the Womb the Spine is round, and the Back is like a Bowl. But the most part of Plants, while they are contained in their Seeds, and begin to open, are in the form of an Arch or Ring, as is to be seen in Pease, Beans, and other Vegetables. But afterwards they become streight, and have so little Disposition to remain crooked, that if you put any Obstacle in the Way to hinder their growing streight, as by covering the crooked part with Earth, or laying any Weight upon it, they overcome this Obstacle and raise it up; after which they recover themselves from their Crookedness, and take a direct Course; and this is occasioned by the woody Fibres of the Plant, which, as long as it is crooked, are like so many Springs kept upon the stretch, which make it rise up, as soon as it gets free from the Lobes of the Grain and Weight of the Earth. Now as it would be absurd to say that Plants have a natural Disposition to remain crooked, because while they are shut up within their Seeds their Stem is arched; it is no less absurd to say that Man comes into the World with a

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Disposition to be crooked, because the Spine in Children is round while they are contained in their Mother's Belly. However this be, the Bunch, as well of the *Sternum* as of the Back, may be corrected in Children, by pressing it gently with the Hands; for this gentle Compression, when it is frequently repeated, gradually disposes the Bones, whether of the Spine or *Sternum*, to recover their natural Situation. But you must take care in the mean time to rub those Parts with the Oil of Nutmegs. Put a little of it into the Hollow of your Hand, and rub the Palm backwards and forwards, either upon the Back or Chest, whichever of them has the Bunch. The use of Whalebone Bodice, gently to compress the part that bunches out, is of great service here.

TAKE care in the mean time that the Child's Bed be not too soft, and that he have no Bolster. And make him lie frequently upon his Back, so that the Head and Spine may be as much upon a direct Line with one another as possible.

IT is well worth while to remark, that the Crookedness of the Spine does not always proceed from a Fault in the Spine itself, but is sometimes owing to the Muscles of the fore part of the Body being too short, whereby the Spine is rendered crooked, just in the same manner as a Bow is made more crooked by tying its Cord tighter. In this Case rubbing the Spine with the best Medicines in the World is to no manner of purpose, but you must rub the fore part of the Body and not the Back, to relax and soften the Muscles; without which it were doing the same thing, as if when you
wanted

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wanted to slacken a Bow, you went about to soften the Wood of which the Bow is made, without ever thinking of slackening the String which keeps it bent.

You will ask me, how one may know when a Bunch-Back proceeds from the shortness of the Muscles before? This may be known by examining the fore part of the Belly all along to the Breast. For if you observe any Stiffness and Tension in that Part, it is a sign that the Muscles of the Belly are too short; and from this Defect of length they do the same thing to the Spine, as the String does to a Bow. In this Case, instead of rubbing the Spine, you must rub the fore part of the Body with Emollients (such as the Oil of Worms, the Decoction of Mallows and Marsh-Mallows) from the top of the Chest to the bottom of the Belly. The Muscles being thus softened, will stretch, and so allow the Spine to recover its due Shape.

If the Body is hollow, in such a manner that the Spine is crooked inwards, which is quite opposite to the Bunch-Back, you must make the Child stoop frequently. For this end you may throw Cards or Pins upon the Floor, it will be a pleasure to the Child to gather them up again, and the Posture into which he will be obliged to put himself, will at length force the hollow part of the Spine outwards.

If the Spine be crooked in the Form of an S, the best Method you can take to mend it, is to have Recourse to Whalebone Bodice, stuffed in such a manner that the stuffed parts shall exactly answer to those Protuberances

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which ought to be repressed, and these Bodice must be renewed every three Months at least.

ONE thing very necessary to be observed is, that in proportion as these Protuberances diminish, the stuffing must be increased, without which all your Pains will be lost, and you will run the risque not only of renewing the Deformity, but even of rendering it more remarkable. This requires such a strict Attention as few but Parents are capable of.

THE following Method must not be neglected, provided the Child is not above eight Years of Age.

CAUSE a long Brick to be made of the coarsest Rye-Flower, with which may be mixed a little Anniseed. After it is taken out of the Oven, take off the upper Crust quickly, and while it is hot (but you must take care that it be not too hot neither) lay the Child naked upon it in such a manner, that his whole Back from the Nape of the Neck to the Rump may be applied to the Loaf. Cover him with something that is neither too heavy nor too light, and keep him in this Condition till the Loaf begins to cool. If the Child, some time after, begins to feel an Itching in his Back, it is a good sign; but whether he feels it or not, continue this Practice for eight or ten Days every Morning, and make use of a new Loaf every time. Afterwards purge the Child with a little Cassia, or Tincture of Rhubarb, three Days together; then begin again to lay him upon the Loaf as before, and continue it now for about five Days.

IF during this time the Child begins to feel Pains in his Spine, it is a good Prognostick,
and

and you will see him very soon grow better by degrees ; nay, sometimes Nature recovers him, without his feeling either Pain or violent Itching.

IN case the Child is costive, you must keep him moderately loose, by the frequent use of Prune Broth, in which a Drachm or two of Senna has been gently boiled.

As the Deformity of which we are treating is frequently occasioned by the Rickets, it is well worth while to examine what Treatment is most proper when it proceeds from this Cause.

19. *The Body deformed by the Rickets.*

WHEN the Deformities, of which we have been speaking, proceed from this Disease, you must add to the former Prescriptions the following. 1. Mix a little of the best white Wine with the Water that the Child drinks. 2. He must lie upon a Bed made of the Leaves of the female Fern dried in the Shade. 3. He must be purged every Fortnight with a little of the Syrup of Peach-Blossoms, or the Syrup of Scory with Rhubarb. 4. He must drink every Morning a small Draught of Tea. 5. You must make him use moderate Exercise.

THERE are several Machines proposed for exercising rickety Children, and making them use such Motions as are capable of setting to rights the Spine, and the other Parts of the Body ; but without having recourse to all those Inventions, you can do nothing better for this, than every Morning to throw some Drops of cold Water upon their Face, in the same man-

ner as when you would recover a Person from a fainting Fit. This will oblige them to use such sudden Motions, as will contribute surprisingly to restore the former Shape of those Parts. The same Effect will be produced by applying a Linnen Cloth dipt in white Wine to the Arms, from the Wrists to the Elbow, and likewise rubbing the Arms with a very dry Towel. This will make them put all the Muscles of their Body into motion, and the *Viscera* themselves will partake of the Shock. One cannot believe how efficacious those Motions are; they have a much better Effect than all the Exercise which can be procured by Swings, and other such like Machines. As to Swings, there are a great many different kinds made for this purpose, and amongst the rest is the following: They put a Bandage about the Child's Chest, pass it below the Arm-pits, then bring it over the Shoulders to the fore part of the Neck, and cross it below the Chin, by which the Head is supported. They balance the Child equally in this Machine, and then the Weight of the Body hanging down, joined to the Motions which the Child makes himself, obliges the Ligaments to relax and stretch out. But what contributes most to this stretching out of the Limbs, is the Fear that the Child is in of falling, while he is thus balanced; for this Fear puts him into violent Agitations, all the Muscles of the Body being set a moving at that time. The Joy which it gives to other Children, to see themselves thus balanced, makes them give such Jumps as produce the same Effect with regard to the Muscles.

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Muscles. Amongst the Negroes*, they give the Arms and Legs of new-born Infants a kind of Strapado, which contributes very much to hinder them to be rickety. But in that Country they do not know what it is to swaddle their Children, more than the Savages of *Canada*, or in *le Bear*. They leave Nature to act at full liberty in this respect, and as she understands her Business better than all the Midwives, Dressers and Nurses in the World, she manages those little Créatures so well, that you will not see crooked and lame Persons there, as you see in *France*. These Strapado's are very useful to help Children to recover their Shape; but besides that all these Machines are troublesome, the simple easy Method which we have proposed is to be preferred, upon account of the happy Effects which it produces.

INSTEAD of applying a Towel dipt in white Wine to the Arms of the Child, you may pour gently upon them a little luke-warm Water † mix'd with a few Drops of *Aqua Vitæ*, and afterwards wipe them well with a dry Linnen Cloth.

THE Success will be still greater if you rub the Spine from the Nape of the Neck to the Hips, and all along the Thighs down to the Heels, with a Linnen Cloth dipt in the same Liquor. But you must always take care to wipe them well after with a dry Linnen Cloth.

It is likewise a good Expedient for helping rickety Children, sometimes to tickle the

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Soles

* The new Account of Western *Africa*, by *Le P. Labat*.

† This warm Water will grow cold again in a Moment, and so it should.

Soles of their Feet, or their Sides. This throws them into such Motions as they could not make without it, and these Motions are so effectual, that sometimes they are sufficient, without any other Assistance, to make the Body recover its natural Shape.

THERE are four Causes which concur to render Children rickety. The first is too great a Load of undigested Juices stagnating in the Stomach, Intestines, and in all the *Primæ Viæ*. The second, is an universal Viscidity in the Mass of Blood, in all the Joints and Articulations. The third, is a corrosive Acrimony which the nutritive Juices contract from too slow a Circulation. The fourth, is a general Obstruction in the Fibres of the Muscles. There can nothing more effectual be opposed to these four Causes than the different Methods which we have already laid down, especially such of them as excite an extraordinary Agitation of the Body. The Motions of the Limbs when they are pretty violent must necessarily supple the Springs of the Body, so to speak. There is no need of much Reasoning to convince us of this, and besides Experience gives such a Testimony in favour of this Opinion, that it removes all manner of doubt about it.

20. *The Body deformed by* LUXATION, FRACTURE, *or* OBSTRUCTION.

WHEN Children have the Body deformed by any Blow, this Deformity proceeds commonly from a Luxation, or a Fracture, and is very difficult to correct. In this Case the Parents ought to consult both a Physician and some well-experienced Surgeon; and even with all the Assistance of the ablest Practitioners,
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it is very much to be feared that the Child will share the same Fate with the unfortunate *Mephibosheth*, the Son of *Jonathan*. His Nurse, when he was only about five Years of Age, having taken him in her Arms to save him from the *Philistines*, and being obliged to run for it, let him fall; the young Prince became deformed immediately after this Fall, so that nothing could cure him, and he remained crooked of both his Legs*.

WHEN this Deformity does not proceed from a Fall or Blow, it is generally occasioned by an Obstruction, and not by a Luxation. In this Case the Spine should be chafed with volatile and spirituous Fermentations to dissipate the Obstructions. And here I cannot help quoting an Instance of a Person of Condition whom *Kerkringius* speaks of, who was cured of a bending forwards by Purgatives and Fermentations, which a Physician prescribed for her after she had suffered a great deal of Torment which the Surgeons put her to by trying to reduce the *Vertebrae*, which they falsely imagined to be luxated.

21. *Deformities of the Body which proceed,*
1. *From Children's being wrong swaddled.*
 2. *From their being wrong laid down in the Cradle.*
 3. *From their being wrong carried between the Arms.*

THE most part of the Deformities which affect the Bodies of Infants proceeds from their not being so carefully swaddled as they ought; and considering how that Affair is commonly managed,

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* II^d Book of Kings, Chap. 14.

naged, I do not know but we had better follow the Custom of the Negroes and some other Nations, who as we before remarked, do not swaddle their Children at all, than to confine with tight Bandages the tender and delicate Limbs of a Child, which, from the very least Violence, must take an ill Shape. To swaddle a Child right, the Body should be laid streight along in the first place, and then the Arms and Legs should be stretched out equally; after this the Swadling-Clothes and Bands should be put round the Body, but not too tight, for they ought only simply to contain the Parts which they surround, and especially about the Chest and Stomach they ought to be quite easy; for if those Parts are compressed, there may thence arise considerable Deformities, not to mention the Difficulty of breathing, and Vomitings, which must thereby be produced. The most part of Infants who have a difficult Respiration, or Vomitings, are subject to these Inconveniences only because the Swadling-Clothes are too tight about the Chest and Stomach. For as the Liver is larger in proportion in Infants than in Adults, it can scarce fail to set them a vomiting when the Region of the Stomach is too tight tied; because the Liver being thence compressed, presses the Bottom of the Stomach, and by resisting the Descent of the Food, obliges them to throw it up by the Mouth.

As to the Chest, *Spigelius* that skilful Anatomist, alledges that if the *English* are subject to a Consumption of the Lungs, it is owing to their Nurses tying the Swadling-Clothes too tight

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tight about their Chest while they are Infants*. He no less condemns that pernicious Custom which the most part of young Ladies have, of pressing their Chest with Busks, to make their Waist slenderer. They do not know, says he, that by this means they expose themselves to a Consumption, by hindering the Blood to circulate freely through the Lungs†.

FURTHER, in swadling a Child, care ought to be taken every day, to roll the Bands in a different manner this Day from the way they were rolled the Day before; that is to say, to roll them the one Day from the right to the left, and the other Day from the left to the right; without which Precaution both the Trunk of the Body, and the Extremities of the Child will be in danger of taking a wrong Shape.

AFTER the Child is swaddled, there are two Precautions to be observed, the one is when he is put into the Cradle, and the other when he is held between the Arms. In the first Case he ought to be laid down in such a manner as his Body may not lie uneven; for without this, he will be in danger of becoming crooked. The second Precaution is to carry him sometimes upon the one Arm and sometimes on the other; lest if he should still be carried upon the same Arm, he should stoop always to the same Side, which might give him a wry Shape.

THERE are three other Deformities of the Body which still remain to be spoke of, *viz.*
the

* *Spigel. de hum. Corp. Fabrica.* Lib. I. Cap. 11.

† *Id. Ibid.*

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the Body too thick, the Body too slender, and
the Body all of a thickness.

22. *The BODY too thick.*

THIS is a very great Deformity, especially in young Women. There are different Ways of curing it, but the most certain is, 1. Not to sleep too much. 2. To drink plenty of Tea and Coffee. 3. To abstain from Chocolate, Beer and every thing that is capable of producing too nourishing Juices. 4. To eat and drink very moderately; and if you must drink Wine, let it be white Wine. 5. To take a great deal of Exercise on foot. 6. To take every day, for several Weeks, a little of the Ashes of Cray-Fish, mixed with a fresh Egg, or diluted with Broth. These Ashes are very effectual to hinder the Body to grow too fat; the Dose is half a Drachm, if the Person is above twelve Years of Age. But in case the Person has so great a Disposition to grow fat, that he must have something stronger, you may add to the above Ashes, those of Sea-Sponge, and of the Pith of Sweet-Briar, so as to make a Powder; the Dose of which ought to be half a Drachm. This Medicine is so extenuating, that it sometimes occasions too great a Meagerness; and hence, in ordering it you ought to have a particular Regard to the Disposition of the Person who takes it: for unless he is afraid of growing to an enormous Size, he had better not have recourse to the last Powder, but content himself with the first.

WE are told of one *Nicomachus* of *Smyrna*, who had so corpulent a Body, that he was almost

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most immoveable*. The Emperor *Maximilian*, they say, was so full-bodied, that he was at the point of being choaked almost every Minute†. These gross Habits are commonly acquired by Excesses in Eating and Drinking, continued for a long time. There was to be seen, some Years ago, a Child of five Years old, who had a Body as thick as that of a Person at fifteen, from this very Cause. This Child, whenever he awaked out of his Sleep, called for something to eat, and he eat so much, and with such an Appetite, for the space of four Months, that in that time he got a Body as large as if he had been fifteen Years old. It is reported, that his Appetite and his Corpulence always increased, 'till he made a great Debauch in Wine, which terminated in a Vomiting, of which he died‡.

SOME young People, to procure themselves an easy Shape, put Vinegar into every thing that they eat; and even drink it sometimes. This Remedy is extremely dangerous, and the least Mischief it can produce is to render them consumptive.

A YOUNG Lady of great Fortune enjoyed a perfect State of Health a few Years ago; she was pretty fat, had a good Appetite, and a blooming Complexion. She began to be suspicious of growing too fat, for her Mother was very

* He was cured by *Esculapius*, as *Galen* reports. See *Antonii Molineti Dissertationes Anatomicae Myobologicae*.

† *Id. Ibid.*

‡ Physical and medical Observations, communicated to the Academy of Sciences at *Lyons*, the 26th of *January* 1726. by *M. Pestaloffi* Physician there.

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very corpulent, and she was afraid of growing to the same Size. A Woman whom she consulted upon this Subject, advised her to drink every day a small Glass of Vinegar. She did so accordingly, and the Fatness diminished. Charmed with the Success of this Remedy, she continued it more than a Month. At length she began to have a Cough, and as it was dry at first, it was looked upon as only a slight Cold which would go off again. In the meantime, from a dry Cough it came to a Spitting, a slow Fever succeeded, with a Difficulty of Breathing, and her whole Habit of Body grew lean and consumptive. Night-Sweats came on, with Swellings of the Legs and Feet, and the Disease ended with a Looseness. When her Body was opened, the Lobes of the Lungs were found all full of Tubercles. The Lungs resembled a Grape, and the Tubercles represented the Stones; during the Course of her Illness the *Peruvian Bark* was made use of, as also febrifuge alkaline Opiates, the Whey of Asses Milk, and Broth of Cray-fish; to which were added the pectoral Herbs, to prevent an Ulceration of the Lungs. But the Consumption still continued its Course 'till she died*. I would advise young People to reflect upon this Case.

23. *The Body too slender.*

Too lean a Body is a Deformity which we have less Cause to be alarmed at in Infants than when it is too fat. Children, at a certain time, necessarily grow lean, viz. when they begin to increase sensibly in their Growth. This Leanness ought to give us no manner of Concern,

* Dissertation upon the Phthisis, by M. *Dessault*, Physician at *Bordeaux*.

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cern, for it is only for a Season. But there is another kind of Leanness, into which Children sometimes fall by certain secret Shagreens which they take, and which make them pine away. In this Case, if a Remedy is not timeously applied, the nutritive Substance, and radical Moisture which ought to be treasured up as the Fund of Life, consumes itself in such a manner, that the whole Body becomes like a Skeleton.

IT happens sometimes in this Case, that the Face continues full and handsome, but the whole Back-bone and Ribs are rendered so emaciated, that the Body is like a Spindle.

WHEN you suspect that this Leanness proceeds from any Shagreen, you must examine into the Occasion of it; and for the most part you will find that it arises from People in the House showing more Fondness for some other Child, which excites him to Jealousy. One cannot imagine how painfully sensible Children are of this Partiality; they conceal their taking it amiss, and keep it as a Secret not to be revealed: but you must guess at their Trouble. The only Way to come at it, is to shew less Fondness for his Brother or Sister, who I suppose has hitherto been too much caressed. You must then observe his Eyes very attentively, and you will then discover whether it is Jealousy that deals with him; for if it is, no sooner will he observe this Change than his Eyes will become more serene, and you will see him less sullen and melancholy than usual. As soon as the Secret is discovered, you must resolve to retrench all the Caresses which you used to give others before him, and shew the greatest

greatest Fondness possible for him, but in such a manner that he may not discover the Trick ; for Children have more Cunning than we can well imagine. They penetrate into the very Breasts of those who are about them ; and indeed in this sense we are frequently their Dupes ; for they make it their whole business to dive into our Thoughts. After this you will see the Child gather Flesh : his Spine and Ribs, which you might have counted before, will be filled up, and his Body will begin to grow and recover its Shape by degrees.

THAT Children are capable of Jealousy is a Point not to be doubted ; nay, sometimes they are jealous even before they are weaned. I have seen, says St. *Augustine*, an Infant jealous : he had not yet learned to pronounce a single Word, and yet he regarded with a pale Face, and sparkling Eyes, another Child that sucked at the Breast with him *.

24. *The Body all of a thickness.*

I CALL that Body all of a thickness which has nothing free or easy about it ; and though it is otherwise well enough shaped, yet has such a constrained Air, as if the Person had a Stake thrust up his Body. Whether you want to prevent or correct this Deformity, you should make young People exercise themselves at such Diversions as oblige them to jump frequently. Jumping makes the Body form three Angles, which open and shut, and are of very great service in giving it a free Shape. The first Angle is that which the fore part of the Body

* *Educ. des F. par M. de Fen. Arch. de C.*

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Body makes near the Haunches, where it is joined with the Thighs; the second is that at the Joints of the Thighs with the Legs behind; and the third is that which the Legs form with the Bones of the Feet forwards. One cannot conceive how much those Flexions and Extensions frequently repeated contribute to give the Head, Back, and the Extremities a free easy Air. As to the Spine, which is the Part we are now treating of, you ought to remember that it is composed of a great many Bones which are connected together with Cartilages, that are more or less compact, and more or less flexible. When these Cartilages are more compact and less flexible than they ought, the Bones which they connect are not allowed to play freely enough upon one another, and consequently the Body has less Motion than it should have, and hence it becomes stiff and all of a piece. The properest Method then of correcting this Defect, is to render the Cartilages which connect the Bones of the Spine to one another more loose and supple, which is best done by jumping, upon account of those Angles, which this Exercise throws the Body into, as we have already said. Nothing, in the mean time, is more proper to make Children grow.

A RIGHT Carriage of the Arms and Hands, and a genteel Way of walking, contribute very much to give the Body a free Air, as the contrary gives it a stiff one. We shall have Occasion to touch upon this Point in the third Book, which follows, in treating of those Deformities which affect the Extremities of the Body.

B O O K



BOOK THIRD.

Deformities of the Arms, Hands, Legs and Feet.

1. *The ARMS too short or too long.*
2. *The LEGS too short or too long.*

WE see some Persons who have both the Arms too short, or too long; and some that have one shorter or longer than the other. We see them also with other Deformities of those Parts, as Knots, Crookedness, Distortions, &c. The same is observed of the Hands, Legs and Feet. When they are born with those Defects, there is no Cure to be attempted, unless they are occasioned by some Violence which the Infant suffers from the Midwife.

A FAMOUS King of *Persia* * had his right Hand longer than the left, and it was so long that he was surnamed *Longamanus*. *Darius* and *Alexander*, as some Historians report, had their Arms so long, that they reached down to their Knees. We oft enough see People who have their Arms so short, that they are obliged when they eat or drink, to bow down their Head to their Hands.

As

* *Artaxerxes* the first, called *Artaxerxes Longamanus*.

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As to the three Princes above-mentioned, if the excessive Length of the Hand in the first, and that of the Arms in the two others, had proceeded from any Pull which those Parts might have suffered at the Birth, perhaps the Deformity would not have been incurable. But it was a natural Fault of the Conformation of those Parts, their Mothers having received no Accident in lying in, and having had, as far as we know, no very hard Labour; for if they had, Historians would not have neglected to mention it. So that this Deformity could never be corrected in them.

It is easy to conceive that the Hands or Arms, the Legs or the Feet, may be rendered longer than they ought, by some Pull given to the Child in its Mother's Belly; but in the mean time such a Deformity is more commonly owing to some natural Fault in the Conformation of those Parts. This Fault may proceed from several different Causes, which are not so proper to be described in this place; we shall only remark, by the by, what they tell of a Woman with child, who, for having looked attentively at the Figure of a Woman designed to be viewed in a cylindrical Mirrour, which was represented with the Hands of an unequal Length, was delivered of a Daughter who had the same Deformity.

If one Leg is as long as it should be, and the other exceeds the natural Length, then this Overplus of Length may have happened either at the Birth, as we have already remarked, or may have been contracted since. In the first Case it may proceed from some Violence done to the Leg or Thigh of the Child, during the Birth.

It

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It may likewise proceed from a natural Fault of the Conformation of those Parts. If it arises from the first Cause, it may be discovered by examining that Part of the Trunk which is called the Pelvis, which in that Case will be found awry, and inclining to that Side where the Leg appears too long; for whatever Pulls the Midwife may give the Leg of the Child, it can thereby only be rendered longer by having the Pelvis pulled more to that Side; in the same manner as in pulling down the Scale of a Ballance, we do not want to lengthen the Cord which is fastened to the Beam on that Side, but to make the Beam itself incline more to that Side. Now, when in a new-born Infant, you see the Pelvis thus awry, tho' absolutely speaking, it may proceed from a natural Fault of the Conformation of those Parts, you have reason to suspect that this Deformity is occasioned by some Pull which the Child has suffered by the Hand of the Midwife; and in this Case you may try to cure it by attempting to put the Pelvis into its natural Situation again, as we shall explain afterwards.

BUT if the Leg appears too long, while the Pelvis is not awry, you may be sure that there is a natural Fault in the Conformation of the Leg, in which Case the Deformity is not to be helped.

WHAT I have said of the Leg when it is too long, I say of it also when it is too short; for it is visible that if one Side of the Pelvis be pushed up by any Violence which has been offered to it, the Thigh of that Side, and consequently the Leg, must be thrust higher up, and so appear shorter. It is the same Case with

BOOK III. *Legs and Feet.* 143

the Arm: for let the Mid-wife pull as she will, she cannot make one Arm longer than the other; but she may very easily make it appear to be longer, because in pulling the Arm she may make the Spine incline too much to one Side, whereby the Arm of that Side will reach farther down, tho' it is not any longer than it was before.

THE Arm, the Hand, the Thigh, the Leg, or the Foot, may be shorter than they ought, either before the Birth, or after; and this may either be the Effect of a Decay, or an ill Conformation of the Part. *Robert* the third Duke of *Normandy*, had one Thigh shorter than the other, whence he was surnamed *Short-Thigh*; but they could not discover whence this Deformity proceeded.

HOWEVER it is, an Arm, a Thigh, or a Leg, may appear too short, without being really so. A Luxation, not to mention other Causes, is sufficient to produce this. But before we treat of these, we shall shew how the Pelvis may be reduced, when the seeming too great Length of the Leg proceeds from that Part being awry.

How to reduce the Pelvis, when from its being awry the LEG appears to be too long.

STRETCH the Child out upon his Back, and tie a small Handkerchief doubled into several Folds loosely about his Knee* in the manner of a Garter; to this Handkerchief, at the external Part of the Knee, tie a pretty large

* About the Knee of the Leg, which appears too long.

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large Fillet, about two Ells in length, and fasten it as tight as he can bear (but without hurting him) about the Child's Shoulder, of the same Side; take care that it be tied in such a manner that it do not slip, and then swaddle him up. The Compression which the Swadling-Band makes upon the other, which is stretched from the Knee to the Shoulder, will make the latter more tense, and by increasing this Tension determine that Side of the Pelvis which was too low to rise up, and the other to fall lower; whereby the Situation of the Pelvis, from being oblique will become horizontal, and consequently it will recover its natural Position.

IF the Disease has been neglected, and the Child is grown up, you may put him into a Pair of tight Bodice, so as they may have the same Effect with the Swadling-Band upon the Bandage, which reaches from the Knee to the Shoulder.

WE must next proceed to the Management of the Arms, Hands, Legs and Feet when they are too short.

The ARMS, HANDS, LEGS and FEET shorter than natural.

AS to the Arms, they may either be both too short, or one of them only may have this Deformity; and the same may be said of the Legs. But in both Cases, the Deformity of which we are speaking, either proceeds from a Disease, or from a natural Fault of the Conformation of those Parts. If it proceeds from the last Cause, there is nothing to be done; but

but if it is occasioned by a Disease, it is either the Effect of a Luxation, and then the Part is only seemingly shorter than it ought to be; or it is owing to a Decay or Withering of the Part, that is to say, it does not take enough of Nourishment.

If it is caused by a Luxation, the Assistance to be given in this Case, belongs to the Province of the Surgeon. But if it is owing to a Withering, the Parents themselves may cure it in the manner that we shall teach them: but in the first place, we must speak a little of it, as it proceeds from a Luxation.

The LEG too short from a Luxation.

THE Thigh or Leg may be luxated from the Womb, by different Causes, as well as other Parts, such as the Shoulder, the Elbow, the Heel, the Jaw, the *Vertebræ*. Some Children have been born with both their Thighs luxated, and have remained Cripples. I shall not enter upon a Discussion of those different Causes; I shall only advise you, wherever the Dislocation is observed, immediately to have recourse to the Hand of the Surgeon: for if this is neglected, a Callus will be formed in the dislocated Part, which will render the Cure absolutely impossible.

A YOUNG Lady who had dislocated her Thigh, and neglected calling in proper Assistance, was an Instance of the Misfortune which I just now mentioned: A Callus formed by degrees, and rendered useless all the Assistance which could be got afterwards, and she remained crooked. But a Circumstance

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worthy to be remarked, and which I cannot conceal upon this Occasion, is, that she has born three Boys with each of them a Thigh luxated, and all of them remain Cripples; and three Girls, who, on the contrary, are strong and streight *. This is a Subject for the Theorists to employ themselves upon.

The LEG or ARM shorter for being withered.

If the Leg or Arm are shorter for being withered, the Parents may cure that themselves, as we said before; and by this Method. Rub the Leg or Arm of the Child with a bit of scarlet Cloth, and renew this Friction several times, but not too roughly, to bring back the animal Spirits to that Part. After the Friction anoint the Part with Juniper-Butter a little warm, and then wrap it up in a Linnen Cloth. These Frictions and Unctions must be continued several Weeks, or even several Months.

THE Juniper-Butter is prepared after the following manner:

MELT a Pound of fresh Butter upon the Fire, and then mix with it a small Handful of large, black, fresh Juniper-Berries, bruised only between the Fingers, and not with a Hammer, or Pestle, nor any thing that is capable of breaking the little hard Stones contained within the Berries; for this would make the Butter acrid, which is to be avoided. Then make it boil upon a gentle Fire, and when those

* *Dignum observatu est Matrem hic claudicantem tres Filios peperisse claudos ex Femoris Luxatione, totidem autem Filias non claudas in lucem protulisse.* Zuving. Theatr. Pr. Med.

those little Stones commonly known in *France* by the Name of *Bayes*, are boiled, which is known by their turning soft, put this Mixture into a Linnen Cloth, and squeeze it strongly, to press out the Butter which must be received in a proper Vessel of *Delft* or *Glass*.

The LEG or ARM slenderer than the other.

SOMETIMES an Arm, or a Hand, or a Leg, or Foot, for want of receiving sufficient Nourishment, is slenderer than the other, while the other keeps only its natural Thickness. This Deformity is corrected by the same Means with the former, that is to say, by rubbing with a scarlet Cloth, and applying the Juniper-Butter by way of Liniment. It happens sometimes too, that not only one Arm, or one Leg, but both Arms, or both Legs, receive less Nourishment than is necessary, and become like Spindles, while the rest of the Body is of a very good Habit. As to external Remedies, the above-prescribed are properest, and what is further to be done in this Case, as well as in the other, is as follows.

THE Person who has this Deformity, must endeavour every day to procure the strongest Motion he can in the Muscles of the Calf of the extenuated Leg, or of both Legs, if they are both too slender, so that by applying the Hand to the Calf of the Leg one may feel those Muscles act. But you will ask what Method he must take to procure this Motion? There is nothing more easy: He wants nothing but to have it put into his head to procure it, and by different Efforts to try if he can do it, the

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thing will come of itself. Perhaps it may not succeed at first, but by trying it often, it will be brought about. He may try it for the first time in this manner, if he pleases : Let him sit upon a Chair in the manner he sits for ordinary, that is to say, with his Leg perpendicular, and his Foot firm upon the Floor. He must neither stir his Leg nor his Foot, but keep them fixed, without changing their Place, and then let him try to move the Calf of the Leg. He will scarce have tried to do it two or three times, 'till he becomes perfectly Master of it, and is able to do it in any Posture, whether standing, sitting, or lying. This sort of Motion makes the nourishing Juices circulate through the whole Substance of the Leg, and the Person will have the pleasure of seeing, at the end of a few Months, that his Leg is considerably thicker and better nourished.

The ARM or LEG too thick.

SOMETIMES one or both Arms, or one or both Legs, by receiving too much Nourishment, become thicker than they ought to be. We cannot be too timeous in correcting this Deformity ; for if it is allowed to go on long, it becomes incurable. The Method of curing it is, as soon as it is observed, to have recourse to the following astringent Remedy.

BRUISE some green Quinces, and when you have reduced them into a PASTE, spread a sufficient Quantity of it upon Linnen Bandages, which must be tied slightly about the Arm or Leg, to compress the Vessels and hinder them from becoming too much dilated. If the Arms
are

are too thick, they must be allowed to hang down as little as possible; and as to the Legs, they must not be tied below the Knee, but the Garter must always be put above it. The Bandages must only be renewed once in three days, and they may be continued for three or four Months; after which, the Person must wear, for a Twelve-month or more, Hose made of Dog-Skin, to give an Elasticity to the Skin, contract the Vessels of the Leg, and hinder the Nourishment to be sent in too great quantity to it.

The LEG contracted.

IT frequently happens, without any Luxation, from the sole Contraction or Stiffness of the Muscles, which serve for its Motions, that the Leg is so contracted, that it cannot be stretched out, nor made use of, without limping. The way to remedy this Accident, is to apply to the Leg *Currier's Oil* to relax the Muscles; and to wear a Shoe with a leaden Soal, the Weight of which must be proportioned to the Contraction of the Leg, as it is more or less considerable. But the Use of this Remedy must be continued for a long time.

How to manage when the Heel does not touch the Ground easily.

THAT Tendon which goes from the Calf of the Leg to the Heel, is sometimes so short, that the Person is obliged to walk upon the fore part of his Foot, without being able to set

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the Heel to the Ground, which not only obliges him to walk ungracefully, but it likewise fatigues him. Some attempt to supply this Defect by Shoes with high Heels, and it succeeds well enough when both the Feet have the Fault in question, provided they have it not to such a degree as to require extraordinary high Heels; but when there is only one Heel affected, the Deformity is much more obvious to the Eye, upon account of the Inequality of the Heels of the Shoes. Children are sometimes born with this Defect, and sometimes they come by it afterwards. In either Case it may be cured, provided this Shortness does not proceed from any violent Cause, which has absolutely maimed the Tendon, such as a Burning after Birth, for example, or any other Accident that is capable of rendering this Shortness incurable. But if it does not proceed from the Tendon being thus maimed, it may be cured by such Remedies as are proper to relax the Tendon and Muscles, and by great Motions of the Leg and Foot. One of the best Remedies for relaxing those Parts, is to rub the Leg, from the Ham to below the Heel, with the Oil of Worms, Evening and Morning, and after having continued those Frictions, which should be performed with the naked Hand, for several days, to bathe the Leg frequently in a Bucket full of Tripe-Broth, moderately warm.

As to the Motions which you must give the Leg to exercise the Tendon and Muscles, the following Method must be observed: Stretch yourself out upon your Back on the Floor, with your Head upon a Pillow, and let two
strong

strong Men hold fast your Shoulders, so that your Body may not slip; then toss your Legs and Feet about every way, as forcibly as you can, and raise up your Belly and the fore part of your Body, in the form of an Arch, so as a large Cavity may be formed under your Back: for when one continues for some time in this violent Posture, the Tendons and Muscles of the Leg make extraordinary Efforts, which they could not otherwise do, and these Efforts contribute surprisngly to lengthen the Tendon. But if you want to be cured, you must not grow weary of this Exercise, but it must be repeated at least twice a day, for several Weeks.

To render this Help the more effectual, he should exercise himself frequently with climbing up some sloping Ascents, such as they have in some Gardens, or pretty steep Roads, such as they have in the Country, and even in some Towns. Such are, for example, at *Paris*, the Mountain of *Saint Genevieve*, and the Ditches of *Saint Victor*. When you climb in that manner, you are obliged to bear up the fore part of the Foot, and that cannot be done but the Tendon of the Leg must be stretched, and the Heel must fall lower.

To conclude, the last Method is to have a Heel of Lead to your Shoe instead of one of Timber, and it may be covered with Leather so as to resemble the other.

It is needless to advise, that when the Person wakens in the night, he remember frequently to raise up the fore part of the Foot, either with his Hand, or a simple Effort of the Muscles, which is very easy.

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BUT we must leave, for a moment, the inferior Extremities, to return to the Arms and Hands, after which we shall turn back again to the Legs and Feet.

The Sequel of the Deformities of ARMS and HANDS in particular.

What Shape the ARMS, HANDS, FINGERS and NAILS ought to have, to appear handsome.

THE ARMS, to appear handsome, ought, as we have remarked in the first Book, to be round, fleshy, and a little flat on the Inside; but on both Sides they ought to grow gradually thicker from the Wrist almost to the Joint of the Elbow, where they begin to diminish a little in their Thickness. We shall say nothing of the Shape of the Arm from the Elbow to the Shoulder, because that Part, even in Women, is for the most part covered.

THE Hand, to be well shaped, ought to be delicate, pretty long, and not square: there are some Hands which are justly enough compared to a Shoulder of Mutton, upon account of their Thickness and Breadth. These Hands are best for catching hold of things, and tying them very tight, but they are the worst shaped. The Back of the Hand ought to be a little plump, so that the Veins which are scattered upon it may not appear; and at the Root of each Finger there ought to be a small Pit when the Hand is opened. The Fingers ought to be pretty long and fleshy, and the Knuckles should leave small Dimples when the Hand is extended, as on the contrary they should appear prominent when the Hand is folded.

THERE

THERE are Hands where the Knuckles resemble great Heads of Nails, and these sorts of Hands are only good for Fifty-Cuffs. They are called Boxer's Hands.

THE Fingers, when the Hand is shut, form three Angles on the Inside; and those three Angles, when it is opened, leave behind them three cross Lines, which divide each Finger into three different Portions, except the Thumb, which has only two. These three Portions, when the Fingers are well shaped, form as it were so many small Bags, and the last of them, upon the Back of which is placed the Nail, is more prominent and round than the other two. It is the principal Organ of Touch, and makes at the same time, one of the principal Beauties of the Hand, when it is opened.

THE Fingers, to have an agreeable Shape, ought to be a little round above, a little flat below, and proportioned as follows: 1. The Thumb ought not to reach beyond the second, or as it is otherwise called, the middle Joint of the Fore-finger. 2. The Index, when it is stretched out, ought to end precisely at the Root of the Nail of the middle Finger when it is extended, neither higher nor lower. 3. The Ring-Finger, when it is stretched out, ought to reach to the middle of the Nail of the Middle Finger, when it is extended, I mean, the Nail when it is cut at the top of the Finger. 4. The little Finger, when it is stretched out, ought to reach as far as the middle of the upper Joint of the Ring-Finger when it is extended, and that as well in the one Hand as in the other; for there are some who have not this Proportion alike in the Fingers of both

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Hands. There are a great many, for example, in whom the Fore-finger of the right Hand does not reach to the Root of the Nail of the middle Finger of the same Hand, while in the mean time that Proportion in the Length of those two Fingers is exactly observed in the left Hand.

THE Hollow of the Hand, when it is opened, ought to be a little deep, and the Borders of it, which ought to be bent and yielding, should form little fleshy Cushions, pretty well rounded: These Cushions are three in Number; one superiour, one lateral, and one inferiour. The superiour reaches from the Fore-finger to the little Finger. It is interrupted, and forms four little Eminencies, one under each Finger.

THE lateral Cushion is stretched in the form of a Rolling-Pin, from the little Finger, almost to the Beginning of the Wrist; and the inferiour one from the Thumb to the Beginning of the Wrist. The lateral is the longest of the three, and the inferiour is the shortest and largest.

THE Hand ought to be covered with a fine smooth Skin, traversed with Lines which are almost imperceptible; and the Fingers should have a certain Air of Freedom and Mobility, which ought to be remarkable even when they are the most at rest.

THE Nails ought to be pretty long, and of a lively Colour, with a small white Spot at their Root. The Root and, Sides should inchase themselves imperceptibly, and, as it were, lose themselves in the small fleshy Border which surrounds them. This Border ought to be smooth and without Breaks.

WE observed that the Nails should have a lively Colour. This Colour is owing to the Blood in the Vessels under the Nail. The Body of the Nail is transparent, and it is owing to this Transparency, that the Nail in People in Health, when its Substance is fine, appears of a red Colour; otherwise, of itself it has no more Colour than Glass.

IT is commonly said of Men of Courage, that they have Blood in their Nails, and it is very true, because in effect they who are of a lively, courageous Temperament, have abundant Supplies of Blood sent to the Flesh under the Nails. And the Reason why dying People have the Nails of a pale Colour, is because, at the time of Death, the Blood ceases to flow to these Parts.

FINE Hands are one of the greatest Ornaments of the Body. "Thus *Mignard*, in drawing the Picture of the Queen-Mother, who had an exceeding fine Hand, so fine that she never looked at them, but with a secret Complacence, which she had enough ado to conceal, thought it necessary to apply himself particularly to represent them, in all their exquisite Beauty."

"IT seems as if this Beauty of the Hands belonged properly to People of Quality; for you may easily find Women amongst the lower sort, who have fine Eyes and a fine Mouth, but you will rarely see them with fine Hands *".

THE Men of Taste cry up the *Apollo* in the *Belvidera* at *Rome*, and amongst the Perfections which they admire in that inimitable Statue,

H 6

they

* *Disc. sur la B. M. par M. de Sencée.*

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they mention the Hands, as what the most enhances the Merit of the Work. “ How extremely beautiful, says the Author of the *Monuments of Rome*, is the Hand of this *Apollo* ! who could ever imagine that the Hand of a Man should be so exquisitely shaped ? Was there ever any that had the Idea of this kind of Beauty before ? Had ever the most beautiful Woman in the World such an exquisite Hand ? But it is not a Woman’s Hand in the mean time, that is to say, a Hand to which a Statuary can give as much Delicacy as he would. The Hand and Fingers are exactly, those of a Man, by their Shape and Largeness ; but there never was any thing seen so beautiful, and there is nobody that sees it but must be enchanted with it”

THE Hand then, when it is quite well shaped, is a great Ornament of the Body ; and it is a pity that so few can have such an Ornament. But then, on the other side, there are few who by the help of a little pains, may not at least keep their Hands free from certain Deformities ; such as the following, for example : The Roughness, Hairiness and Choppedness of the Hands : The Contraction of the Fingers, otherwise called the crooked Hand : The Swelling of the Vessels upon the Back of the Hand. Warts, Callosity, Tetters, Trembling, Sweat, the Thumb warped, or like that of a Taylor, the Fingers warped, supernumerary Fingers, Chilblains, the Hand like a Shoulder of Mutton, the Itch, the Nails with their Roots bare, the Nails placed across, uneven, too large, divided, with their Borders mangled, of a pale

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pale Colour. All these Articles we must discourse of in their turns.

ROUGHNESS of the HANDS, HAIRINESS, and
CHOPT HANDS.

THE Roughness of the Hands consists in the Hardness of the Skin, which instead of being soft and pliable, is parched and bristly. One is not surprized to see Labourers have such Hands, nay, in them it is no Deformity; but it is a considerable one in Persons of a superiour Rank. In these it proceeds from several different Causes; either from the Want of a certain balsamick Liquor which Nature uses to supply the Skin with, and which serves for its Nourishment; or from the oozing forth of an acrid Serum from the Skin, which breaks its Texture, and renders it rugged; or from the Hand being too much exposed to the cold Air, which shrivels and hardens the Pores; or from washing them with Water that is either too cold or too hot, for in this respect they have both the same Effect; or from washing them with Soap-Water, with a Design to have them perfectly clean; or lastly, from employing them from time to time in some dirty Work. That the Skin of the Hands then may be smooth and pliable, you must shun every thing that renders it unequal and rough; and when it has this Fault, you ought to have recourse to such things as may correct it. This Deformity is to be prevented, by never exercising the Hands in any rough sort of Work; by never exposing them too long to the Air, when it is very cold, and dabbling as little as possible in
very

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very cold Water, or in Soap-Water; but always washing them with Water that is neither cold nor hot, mixing with it a little Bran, and a small quantity of White-Wine. 2. By purging sometimes to carry off some of the acrid Salts of the Blood; and using for a long time, some sweetning Drink, such as, for Example, the Water of wild Poppies, which is prepared by boiling gently, for two or three Minutes, a Pugil or two of the Flowers of wild Poppies in a Pound of Water.

WE come next to correct this Deformity of the Hands; and that is to be done, 1. By observing the same Directions which we have laid down for preventing it. 2. By wrapping the Hands up every night in a Linnen-Cloth done over with a little Oil of Eggs. The following Ointment may likewise serve for the same Purpose.

TAKE Cream and Deer's Grease of each an Ounce, Virgin Wax a sufficient Quantity, incorporate them all together over a slow Fire, and rub your Hands with this Ointment every Night, washing them every Morning with a little Water and White-Wine luke-warm.

THERE are some Men who have the Skin of their Hands resembling that of the Sea-Dog, which Deformity proceeds from a great Dryness of the Hands, and a sharp Humour supplied by the cutaneous Vessels, which spreads itself over all the Surface of the Hand, frets the Texture of the Skin, and raises it up into little Scales, which produce Inequalities like those of a File or Grater.

OTHERS have the Skin of their Hands chopped, that is to say, full of little Chinks
and

and Crevices, in which, as in so many Furrows, is heaped up a thick Matter, which renders them so much the more deformed, that no Paste, whether dry or moist, is capable of taking it out.

THESE Chinks proceed commonly from neglecting to dry the Hands after they have been wet, which is frequently the Case with Children. I do not speak here of those which happen to the Persons who bleach Linnen, or follow such like Employments, it is not for such People that I write.

THE Means of preventing these two last Deformities, are to shun carefully that which we have remarked to be the Cause of them. As to the Method of correcting them, it is not at all difficult: You have nothing to do but to melt a quarter of a Pound of fine white Wax, and mix with it an Ounce of the Oil of *St. John's Wort*, then apply it to your Hands as oft as you can for some Weeks.

WHEN the Hands are washed too often and too long, they become chopped. This frequent Washing takes away that Liveliness of the Skin which is its principal Beauty, and is something like that Bloom which you see on several Fruits, such as Plumbs, for example, Cherries, Peaches, and Grapes. This lively Colour is easily removed, though it cannot be taken away by simple rubbing the Hands, as may be done in Fruit. It comes from below the Skin of the Hands, and is furnished by small cutaneous Vessels, which pour it out gradually like a kind of Sweat.

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2. *The HAND crooked.*

The second Deformity mentioned above.

AMONGST a great many Deformities which go under this Name, there is only one which is proper to be treated of here, and that is what the Physicians call the *Paratbesis*; that is to say, an Inactivity of the Fingers of the Hand.

THIS Deformity is a Contraction, or a feeble and indolent folding in of the Fingers of the Hand, with a loss of the voluntary Motion of those Fingers, which remain folded in a negligent manner, and cannot be extended without the Assistance of the other Hand, or that of some other Person, and return to their former Crookedness as soon as ever the other Hand is removed.

THIS Deformity proceeds from a Relaxation of the Extensor Muscles of the Hand, while the Flexors retain their ordinary Vigour. It is observable, that the Extensors of the Feet are not subject to this Relaxation, as those of the Hands are.

THE reason why those Muscles of the Hand are thus relaxed, is because they do not receive enough of the nervous Fluid; by which means, during their Action (for it is only by this Fluid that they are able to contract) they are not sufficient to resist the Force of their Antagonist Muscles, *viz.* the Flexors.

BUT whence proceeds this want of the nervous Fluid in those Muscles? This Question certainly deserves very well to be considered.

IN the first place, it must be observed, that the Deformity we talk of is commonly the effect.

effect of a bilious and convulsive Colick which has preceded it. 2. That in the Belly there is a Membrane called the *Mesentery*, in the middle of which there is a Plexus or Bundle of Nerves, called the *Plexus Mesentericus*, which suffers a violent Shock in that Colick of which we are speaking. 3. That the nervous Fibres of the Extensor Muscles of the Hand have a Communication with this Plexus of Nerves; so that while it suffers in the bilious Colick abovementioned, these nervous Fibres of the Extensors, which have a Communication with it, must necessarily suffer too. 4. That the effect of this painful Attack upon these Fibres, by means of the Sympathy betwixt them and the *Plexus Mesentericus*, will be to compress and obstruct them in such a manner, as to render them incapable of receiving that quantity of the nervous Fluid which is requisite for the Contraction of those Muscles; and hence they must become feeble, and lose their contracting Force.

It is not at all surprising, that a Complaint in the *Abdomen* should spread its influence as far as the Hand; since a Wound received in the fore part of the Foot sometimes deprives the Jaw entirely of motion. I saw, says the learned Zuinger *, a Tradesman, who, from a Wound in the fore part of his Foot, lost the motion of his

* Hoc, ante aliquot Annos, in Fabro Ferrario experti sumus, cui ex vulnere in metatarso excepto, tamdiu maxilla contracta et immobilis mansit, quamdiu frustum calcei, aut tibialis intra Vulnus permansit, nervosque fibrillas compressit, aut asperitudine sua laniavit. Theor. Zuinger. Theatr. Prax. Med. Tom. prim. pag. 268.

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his Jaw, and did not recover it till the Splinters of the Bone which fretted the Wound were taken out. I shall add to what this learned Practitioner says, that there are Examples of Persons who, from Wounds of the Shoulder, have lost their Volubility of Tongue, and recovered it again by the help of Medicines applied to the Shoulder; the reason of which is, that the *Os Hyoides* has a Muscle which communicates with the Shoulder*.

THE Hand may sometimes become crooked by an external Accident, as when the Nerves which are distributed to the Extensor Muscles of the Hand, or to the Tendons of those Muscles, are cut by a Wound, withered and destroyed by Burning, or eroded by an Ulcer; in which Cases this Deformity is not to be cured. This is the reason why we confine ourselves here to that Crookedness which is owing to a simple Relaxation of the Extensors of the Hands, arising from the Defect of the nervous Fluid, which those Muscles ought to receive, and are now deprived of.

WE have said, that in this Disease the Extensors of the Hand were relaxed, and the Flexors not, and this Experience demonstrates; because Persons seized with this Deformity, have their Fingers constantly shut upon whatever they have in their Hands.

THE Cause of this Deformity being once cleared up, *viz.* that it consists in the want of the nervous Fluid which the Fibres of the Extensors of the Fingers ought to receive, and which,

* *Quæst. Med. An ex anatome subtiliori ars Med. certior? Magistro Winslow Doctore Medico Præside. In Scholis Medicorum Par. die 23. Decemb. 1717.*

which, upon account of their being too much constricted, they cannot admit, it may easily be judged that, to cure this Deformity, we must apply ourselves wholly to restore the Course of the nervous Fluid in those Fibres, and consequently to correct that Constriction occasioned by the Commotion and Irritation of the bilious convulsive Colick which preceded it. We ought never to lose sight of this antecedent Cause, because it instructs us, that to cure this Deformity effectually, we must direct the Remedy to other Parts of the Body besides the Hand, without neglecting those Medicines in the mean time which are to be immediately applied to the part affected.

THE Method for restoring the Course of the nervous Fluid in the Extensors of the Fingers, is to clear the Mesentery, so that the *Plexus Mesentericus* may be freed of every thing that can hurt it; and by this means the nervous Fibres of the Muscles of the Hand, which have a Communication with this *Plexus*, may be rendered capable of receiving the nervous Fluid; which, upon account of too great a Constriction, they could not before admit.

THE best Way to answer this Indication is, above all things, to begin with purging. The Intestines are attached to the Mesentery, and in clearing them by purging, you render the cleansing of the Glands of the Mesentery more easy, and thus allow the *Plexus Mesentericus* to discharge itself; whence it must necessarily follow, that the Parathesis, or Contraction of the Hand, must cease.

IT is certain, that in the Parathesis, when there comes on a Looseness, the Disease is pretty soon

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soon cured, if the Looseness does but continue for some time ; which of itself is sufficient to convince us, of what use Purgings must be in this Case. Purgings is indeed so necessary here, that whoever confines himself solely to the applying of Remedies to the Hand, will fail of Success. People imagine then that the Disease is incurable, and do not see that the Fault lies in their not going to the Root of it.

IF you purge gently and frequently, and continue in the use of Purgatives for some time, this Disease will at last yield ; but though you apply all the Topicks you can think of to the Hand, if you do not purge at the same time, your Pains will be lost. But what sort of Purgatives must be used in this Case ? You must begin first with Glysters of emollient and detergent Herbs, such as Common Mallows, Marsh Mallows, wild Mercury, Purslane, Melilot, and a few Senna Leaves ; after which you must proceed to Purgings, properly so called, which must be done with an Infusion of Senna, Rhubarb and Tamarinds ; or to the Infusion may be added the compound Syrup of Apples, called the *Syrup of King Sabor*. We do not determine the Dose of the Senna and Rhubarb, no more than of the Syrup, because this depends upon the Age of the Patient ; and it must be repeated more or less frequently, according to his Strength. After the Physick the Patient must drink every Morning, for some days, a little Whey, in which Chervile and Borrage have been gently boiled. As to what remains, the use of *Epsom Salt*, which we spoke of before, will be of very great service.

AFTER

AFTER the Purgatives and Whey, you must proceed to external Remedies, such as the following.

THE Person ought to soak his Hand in the Blood of a Cow, Calf, or Sheep, smoking hot; and repeat this as frequently as he can. Besides, his Back, Arm, and Hand, must be rubbed Night and Morning, for a great many Days, with soft Linnen Cloths a little warm, and afterwards with the Oil of Worms warmed in a Plate upon a few hot Ashes. After this Method has been observed for a Fortnight, three Weeks, or a Month, or even longer, if the Disease be obstinate, you must proceed to pump the Parts with Wine, in the following manner.

YOU must have a large *Delft* Cistern, and fill it with White-Wine moderately warm, with a little Cinnamon added to it. Place this Cistern upon a high Table, and let the Person sit under the Cock, so as to receive the Wine which falls out of it upon his bare Head and Arm; and set a large Vessel under his Arm to receive the Wine, which must be reserved for further use.

THIS Pumping should be continued for a long half Hour every time, and repeated twice a day, *viz.* in the Morning fasting, and at Night about an Hour after Supper, which ought to be very moderate.

3. *The Swelling of the Blood-Vessels of the HAND.*
The third Deformity mentioned above p. 156.

THE Veins upon the Back of the Hand ought not to be too conspicuous; for if they
are,

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are, however well-shaped the Hand may be otherwise, it cannot be called beautiful. Some Persons have those Veins so apparent, that they seem like large Quills, which is a great Deformity. Labouring People have commonly Hands of this kind; but Persons who do not employ their Hands in any rough Work, that determines the Blood to flow in too great plenty to the Vessels of the Hand, can easily prevent this Deformity, and even correct it, if it is not of too long a standing. I make this Exception, because when the Vessels have once taken their Dimensions, and have been allowed to swell beyond their due Bounds for a long time, although the Person be still young, they are scarce to be rendered straiter. This being observed, let us see what is to be done to hinder the Vessels upon the Back of the Hand from growing too large, or appearing too conspicuous. This Affair chiefly regards the Women, for as to the Men they ought not to be so anxious about having fine Hands. There are certain little trifling Cares with which the Ladies can take up, but which do not at all become the other Sex.

To hinder the Branches of the Veins which are spread upon the Hands to appear too much, every thing must be avoided that is capable either of sending the Blood in too great a quantity to the Hands, or of stopping it when it has got there; as washing them in too warm Water; keeping them too long hanging down; wearing Waistcoats, Stays, or Bodice, too tight below the Arm-pits; for these press upon the Vessels under the Arm, and so by hindering the Blood to return, make the Veins of the
Hands

Hands to swell. You must take care not to play at such Diversions as exercise the Arms and Hands too much, such as the Nine-Pins, for example. You must likewise take care not to wear your Ruffles too tight, for this produces the same effect as tying the Arm with a Ligature when we want to be let Blood. You must not buckle your Shoes yourself, for in doing this the Hands hang in such a manner as the Blood-Vessels which are distributed to them swell considerably.

ONE ought to remember besides, to make such Motions with the Hands as are opposite to those which determine the Blood too much to the Hands, or hinder its return from them. For this purpose it will be right to raise them up frequently to the Neck, or Ears, and keep them raised for some time, to blow upon them, and make them move in a Semi-circle several times. This will determine the Blood to flow from the Hand and Arm, and make the Hand as smooth as if there was no Blood-Vessel there.

You should likewise rub your Hands upon one another frequently, from the tops of the Fingers to the Wrist.

To conclude, to hinder the Vessels of the Hands to swell too much, you should accustom yourself always to wear Gloves; for these press gently upon the Veins of the Hand, and prevent their being too much filled with Blood.

4. *WARTS of the HANDS.**The fourth Deformity mentioned above p. 156.*

WARTS grow upon the Hands of the most part of young People, and especially of Children. They disappear commonly of themselves, when the Person grows up, and hence it is needless to be at any great pains about them. But if they are so numerous as to disfigure the Hand, and it is not convenient to wait till Age roots them out, there are Methods of removing them. To become acquainted with those Methods, we must, in the first place, attend to the Cause which produces these Warts. And the reason why Warts are more frequent in Infancy and Youth, than in a more advanced Age, is because in that tender Age the Blood abounds with tough viscid Humours, which being carried to the Skin of the Hands, which is thicker than in other parts of the Body, cannot easily continue their Rout of Circulation, but pushing the small Vessels which contain them, oblige these to rise above the Surface of the Skin in the form of Heads of Nails, or of Leeks, and so form fleshy Excrescencies, which have their Roots in the Substance of the Fibres of the Skin.

THIS first Cause of Warts being established, one may judge of the Method both of preventing and destroying them.

THIS Cause then being a tough viscid Humour, which cannot easily continue its Course through the small Vessels of the Hands; in order to prevent or destroy the Warts, we must correct that Viscidity of the Blood which pro-

duces them ; and for this there are both internal and external Remedies. The internal are, to use no Food but what is easily digested, and to shun every thing which, after it is digested, produces too thick a Blood, as Cheese, of whatever kind, heavy baked Meat, Peas, Beans, Lentils, Hares, Leverets, Pork, Eels, the Cuttle-Fish, Cod-Fish, and all Sauces or Seasoning in which Salt, Pepper, or Vinegar prevails.

BESIDES, the Person ought to be purged now and then with a little Cassia and Manna, and these are all that are requisite as to internal Remedies.

As to external ones, whether for preventing or destroying the Warts, the Hands must be kept as cool and soft as possible, by rubbing them every day with good Almond Paste. This will attenuate the too thick Juices in the small Vessels of the Skin of the Hands, and make them circulate more easily.

ANOTHER very good Method, is to soak the Hands frequently in Water, in which some of the Root of Marsh-Mallows has been gently boiled. This Water is softening, and diminishes the Viscidity of the Juices which form the Warts. For this end thin Veal Broth is not inferior to this Decoction.

THERE are three other Methods of destroying Warts, *viz.* tying, cutting, and consuming them. Tying is only for those which are of a certain size, and have a very small Stalk. The Ligature is made with Horse-Hair or Silk. They may be cut with a Pair of Scissars, but you must touch their Roots immediately after with Oil of Tartar *per deliquium*, without which they will grow larger than they were before ;

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fore; or instead of the Oil of Tartar you may use Powder of Alum. Warts are consumed by touching them with Spirit of Salt, or any other eroding Liquor, such as Aqua Fortis; but the Spirit of Salt is better, because there is no danger in making use of it, whereas the Aqua Fortis does mischief to some Persons. Further, for eroding the Warts without touching the Flesh below, you should apply a Plaister with Holes in it to let the Warts pass thorough, which Plaister may be made with a little of Diabotanium.

THESE are the best Methods of destroying those Excrescencies; for as to the other external Remedies so much boasted of against Warts, there is not one of them to be depended on; and if, after using some of them for a long time, the Warts disappear, it is because they have gone off of their own accord. But instead of that, the Remedies which we have proposed are followed with so speedy a Cure, that it is easy to see that it is owing to them.

THE external Remedies commonly used against Warts of the Hands, are the Juice of small Spurge, or of the wild Cucumber, mixed with a little Salt; the Leaves of the Fig-tree macerated in Water, or Gum Elemi mixed with Vinegar; Figs bruised with Meal, and afterwards mixed with a little Nitre and Vinegar.

SHEEP'S Dung mixed with Vinegar.

BRUISED Hemlock.

THE Leaves of Rue macerated in Water with Pepper and Nitre.

THE Leaves of Ivy, Birth-wort and Savine pounded.

AN Apple cut through the middle, and joined again by the means of a Thread; after having first rubbed the Warts with it pretty hard, then bury it in Dung, and let it lie till it rots. For they pretend that as the Apple rots, the Warts likewise decay. This Remedy, which I cannot promise any thing upon, is *Van-Helmont's*.

OTHER external Remedies are Quick-Lime, Lapis Medicamentosus, prepared Tutty, and the Briony Root, powdered together, and mixed with Butter.

MERCURIAL Precipitate, Butter of Antimony, and Lapis Infernalis.

THE Spirit of Nitre, of Sulphur, of Vitriol, and of Alum.

PIDGEON Dung and Sal Armoniack, mixed with a little Vinegar.

THE Brine which runs from Pitchers in which Butter has been salted.

THE Ashes of Tartar, of the Ash-Tree, and of the Twigs of Vines, mixed with the Honey of Roses and Soap.

THE Seed of Sweet Basil reduced to a Powder, and laid upon the Wart, after you have first fretted the Skin of it a little.

THE Ashes of the Rind of Willows, mixed with a little very strong Vinegar.

THE green Leaves of the great House-leek peeled.

ALL those Remedies, and a great many others which it is needless to mention, have no great Virtue; and there are some of them which may do a considerable deal of mischief, if you do not take care to guard the Parts about the Warts from their Action by some defensive

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Plaister, or if they be applied to such Warts as grow near some Nerve or Tendon.

MERCURIAL Precipitate, the Butter of Antimony, Lapis Infernalis, Aqua Fortis, and in short all the violent Corrosives are of this kind; and there do not want Examples of Persons in such Cases, who by those very Remedies have brought on Inflammations of the Hands, and sometimes even Gangrenes.

IT belongs to Parents to take care that their Children do not apply any thing to the Warts, without taking advice about them before-hand.

WARTS likewise grow sometimes upon the Face, but they are of another Nature than those upon the Hands. We shall speak of them in treating of the Deformities of the Face, in the fourth Book.

5. *Hardness of the HANDS.*

The fifth Deformity mentioned above, p. 156.

THE fifth Deformity of the Hands, which we mentioned before, was Hardness or Callosity, Children are subject to this in the Palm of their Hands, because the most part of them like to handle a great many things that are hard to the Touch, such as Earth, Shreds of broken Pots, Bits of Iron, and other such like things, which fret with repeated rubs the inside of the Hands, and thus by bruising the Texture of the Skin, hinder the superfluous Matter to perspire as it ought; which causes the Scarf Skin to grow thicker in that Part, and at length to put on the Consistence of a Callus.

WHAT has already been said of Warts, may likewise be said of this Deformity of the Hands,

Hands, *viz.* that it will go off of itself, for it only continues for a while, provided the Child is not allowed to play perpetually with such things as occasion them. For in that Case the Hardness will be so far from going away, that it will increase more and more, and the Hands will become at last like those of a Labourer; in which the Hardness is not only seated in the Scarf Skin, but sometimes affects even the true Skin, which makes it very obstinate and difficult to cure; so that a young Person runs the Risque in the Prime of Life, of having the inside of his Hands, if not full of Corns, at least hard and callous, which in People of Distinction is very disagreeable.

THE Method of destroying those Hardnesses, when they are not of too long standing, and the Person is young, is to soak the Hands frequently in Broth made of Tripes. Some advise to pare them off by little bits with a Razor or sharp Penknife. But this is to be done very cautiously, or rather not to be attempted at all, for it may produce bad effects if you happen to go too deep. Besides, when the Callus is thus cut off, it frequently grows again just like the Nails, and at length becomes sometimes as hard as Horn itself.

6. *Shaking of the HANDS.*

The sixth Deformity mentioned above, p. 156.

WE sometimes see young Persons affected with a Trembling of their Hands, which is generally owing to that bad Custom which Parents have of giving their Children Quicksilver Water, either to cure them, or preserve them

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from Worms. When they take that Water for a long time, it relaxes their tender and delicate Fibres, and especially the Tendons of the Flexor Muscles of the Hands, and this occasions the Shaking we are now treating of, which continues with them sometimes for Life.

BLEEDING Children too much, putting them into sudden Frights, or Beating them upon the Arms or Hands, any one of these Errors is capable of giving them that Trembling we now speak of, (as is confirmed by too many Examples) as well as the Quicksilver Water, against which we can never sufficiently declaim. But I refer you upon this Subject to what I have said in my Treatise of the *Generation of Worms*.

As to a sudden Fright, it is a great Chance but it produces worse effects in a Child, than a Trembling of the Hands; the Epilepsy being frequently a Consequence of it.

WHEN this Trembling proceeds from having drank the Quicksilver Water for a long time, the best Remedy for it is Cow's Milk taken every Morning fasting for several Months, purging gently between whiles with Manna dissolved in Broth. Cassia is absolutely to be shunned in this Case.

THERE are some Children who divert themselves with handling of Quicksilver, and rubbing Pieces of Money with it to make them shine; which Amusement is very dangerous, and sufficient to give them this Trembling of the Hands. The Cure in this Case is the same as in the former.

WHEN this Trembling proceeds from the other Cause, *viz.* a Fright, recourse must be had

had to the *Water de Sainte Reine*, which is all the internal Remedy that is proper to be used upon this Occasion.

BUT internal Remedies are not the only ones proper to be made use of here; external Applications are likewise of service in both Cases, such as the following Decoction: Take of strong Tent Wine a *Paris* Pint, *Provençe* Roses four or five Pugils, of Pomgranate Rind about two Ounces, and that of Quinces an Ounce; let them boil about two Minutes, then set the Decoction to cool, and when it is about luke-warm, strain it through a Linnen Cloth. Soak the Hands in this while it is luke-warm, heat the same Decoction again afterwards, and rub the whole Arm to the Shoulder with it; after which foment the Back with it, from the Nape of the Neck down to the Back-side.

CHILDREN sometimes have a Trembling of their Hands, occasioned by beating them with the Rod. Parents ought to be extremely careful never to correct their Children in this manner. It is likewise the Custom of certain School-masters to beat their Pupils with Rods, in order to make them learn their Task. But they do not know the Consequences of this Chastisement; it is extremely dangerous: and not to speak of the Trembling of the Hands which it occasions, it sometimes happens that these sorts of Blows dislocate the Fingers, or produce Bruises in the Hand, which end in a Mortification*.

WHEN this Shaking proceeds from this kind of Blows, it is very difficult to cure it. The best

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* See the *Journal des Sav. du 8 Fev. 1723.*
p. 86.

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best Way is, as soon as a Child has been thus beat, and his Hand begins to grow weak and trembling, to bleed him in the other Arm. By this means, you will prevent a good deal of Mischief. But a Child who has been thus punished, commonly conceals it from his Parents, for fear of being chid. But Parents, who have a due regard for the Health of their Children, ought to encourage them in such a manner as they may not be afraid to discover whatever happens to them, by which means they might prevent a great many Accidents.

AFTER Bleeding in the other Arm, which we have recommended in this Case, the Hand affected should be fomented for several Days with a Decoction of Wormwood mixed with Vinegar, applied warm.

To conclude, since we are upon the Subject of Beating the Hands of Children, it will not be amiss to inform Parents here, that although this kind of Blows does not always occasion a Trembling of the Hand, or other Accidents, which we have taken notice of, they scarce fail, when they are laid upon the right Hand, to weaken it, and so render it less nimble for Writing, or Drawing. A Person who would succeed in either of these Arts, ought not so much as to wield a Hammer, because such an Exercise makes the Hand heavy; and will not Blows with a Rod produce the same effect?

7. *RING-WORMS of the ARMS and HANDS.*
The seventh Deformity mentioned above, p. 156.

WHEN the Hands of a young Person are covered with the Ring-worm, you must begin
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the Cure with purging with Senna and Manna, and the Day following he must begin to use the Juice of Chervil, of which, after it is quite clear, he ought to take three or four Spoonfuls every Morning fasting, for a Month or more, an Hour or two before he gets out of Bed, because the Chervil occasions a plentiful Perspiration; and to assist this Perspiration, it is best to lie in Bed for an Hour or two after drinking the Juice. Further, he must abstain from all sorts of Food, till a full Hour after he gets up.

THE Juice of Chervil is prepared thus. Bruise a Bundle of Chervil in a Marble Mortar with a wooden Pestle, and after it is very well pounded, put it into a wet Linnen Cloth, and squeeze it strongly to press out the Juice; which must be received into a very clean Vessel of Glass or glazed Earth, and kept in a cool Place for the use above-mentioned. In Summer you should squeeze no more Juice at a time than is sufficient to serve for two Days, for fear it should spoil; and then half a Bundle of Chervil is sufficient.

THE first Days after the use of this Juice, the Ring-worms will break out more numerous than they were before, but afterwards they will decay gradually; and when you perceive them begin to grow less, you must moisten them with the Water called *L'Eau Albine*, which is prepared in the following manner:

TAKE a Pound of Litharge, boil it for half an Hour in a *Paris* Pound and half of good Vinegar; afterwards take the Pot from the Fire, and let the Liquor settle for a Day and a Night,

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Night, and then pour it gently into a Bottle, which must be very well corked.

THIS Liquor, when it is settled, ought to be very clear and transparent. They dip a small Brush, made for the purpose and very dry, into this Liquor, and with this they moisten the Inside of a drinking Glass; then they turn down the Mouth of the Glass, so that there may not a Drop of the Liquor remain in the bottom of it. This being done, they turn the Glass up again, and fill it with very clear common Water, which is no sooner in the Glass, than it becomes white and thick like Cow's Milk, and this is called *L'Eau Albine*.

AFTER it is thus made, they put it into a Phial, which they shut up very close, and with this they wet the Ring-worms and the Parts about, dipping a little Bit of a Linnen Rag, or a small Brush into it, after having well shaken it, and so rubbing it upon them. Thus they moisten them several times a day, and continue this Application for a Week or two, more or less, according to the Obstinacy of the Disease. There is no Ring-worm that will not yield to this Treatment.

You must take care that the small Brush or Rag, which you wet the Inside of the drinking Glass with, be very dry before you dip it into the Liquor, or else it will make it muddy; and for the same Reason, you must take care that the Inside of the Glass be likewise very dry and clean, before you wet it with the Brush.

BUT I must not finish this without advising you as soon as you observe the Ring-worms to be quite gone, to purge, as you did in the Beginning, with
Senna.

Senna Leaves and Manna. Two Drachms of Senna Leaves and an Ounce of Manna are sufficient for one of twelve or thirteen years old. The Senna must be infused all Night in a simple Water, and set upon hot Ashes. Strain it in the Morning through a wet Linnen Cloth, and in the Liquor dissolve the Manna, which must likewise be strained.

8. SWEATING of the HANDS.
The eighth Article mentioned, p. 156.

A GREAT many young People have their Hands always moist, and are so much liable to this, that they cannot touch any thing without leaving the Marks of the Sweat upon it. When such Persons touch your Hands, they make them quite wet, and you are obliged to wipe them immediately. If they give you a Knife or a Pair of Scissars, or the like, you find them all dropping with Sweat. The Question is how this troublesome Sweating may be got rid of. We advised before, to take particular Care not to use any thing that may repel the Sweat from the Hands, or hinder it from bursting out. There are infallible Remedies for freeing the Hands from Sweat, and so infallible, that they stop it in four or five days; but then they have very bad Consequences, such as a severe Rheumatism over the whole Arm, a Difficulty of breathing, Palpitation of the Heart, Fevers, Suffocations, &c. because these Remedies repel an Humour to the internal Parts of the Body, which ought rather to be thrown out. What shall be done then to rid the Hands of this Moisture, without running

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such risques. The Method to be used is to throw it upon the Feet, whereby the Hands will in a short time be freed of it. But you will ask me how it is to be thrown upon the Feet? It may be done thus.

TAKE some of the oldest green Cere-Cloth that you can get, cut it into Soles, and apply one of them to the Sole of each Foot; put on your Stockings and Shoes over them, and let the Soles be wore Day and Night; but every Evening when you go to Bed, and every Morning when you get up, clean them with a Linnen Cloth; at the same time wipe the Soles of your Feet, which you will find all over wet. Continue to wear these Soles every day, and do not renew them 'till they begin to lose their Force, which will scarce happen 'till they have been wore ten or twelve days. As each Sole will take the Form of that Foot which it is applied to, you must take care not to apply the one for the other, for by this means they will not lie so close to the Feet. This Remedy, at the End of some Months, makes the Sweat of the Hands sensibly diminish, and after six Months or thereabouts, it is generally cured.

I KNEW a young Clergyman, whose Hands sweated so much, that in the Summer he could not administer the Host. He consulted me upon it, and I advised him to take care not to repel an Humour which should rather be driven out; but I went no further, because I was not then acquainted with this Remedy, which I have now proposed.

FOR what remains, the Sweat which these Cere-cloths procure is like a sort of Bath which keeps the Soles always soft and pliable, makes

the Hardness or Callosity, if there is any, disappear; so that the Person walks with more Ease and Freedom, which is a great help towards a good Air and Gesture.

ONE would imagine that in Winter these Soles should make the Feet cold, but it is quite otherwise; for it is certain from Experience, that they keep them cool in Summer, and warm in Winter.

WE took notice that the Cere-Cloth made use of for this purpose must be old; the Reason of which is, that when it is new, it sticks to the Soles of the Feet like a Plaister, and does not produce the before-mentioned Effect. But when it is old, as two Years, for Example, it does not adhere to the Foot, but allows sufficient Space for the Sweat which it extracts to escape between the Sole and the Foot; and thus forms that Bath which softens the Callosities of the Feet, and keeps all the under Part supple.

9. *The THUMB like that of a Taylor.*

The Ninth Deformity mentioned above, p. 156.

THIS Deformity is when the Thumb is turned outwards in the form of those Supporters on the top of a Chaffing-Dish, which the Plate stands upon. This turning back of the Thumb gives it a very disagreeable Shape, and for the most part is owing to an habitual Effort which is made with the Thumb, to push something that resists it, as a large Needle, for example; which is the Reason that Taylors generally have the Thumb crooked in this manner. Children sometimes divert themselves with bending back one another's Thumbs in this manner, and he who suffers it with most Patience

for

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for a certain time, carries the Prize. This childish Diversion, by being frequently repeated, renders the Thumb at last quite crooked, and if it is not speedily taken care of, you will as soon break the Thumb as make it streight again. It belongs to Parents to take care of this, and the Method of curing it is as follows : Let the Thumb of the Child be braced with little Plates of white Iron wrapped in a piece of Linnen-Rag, and tie them round more or less tight, as you see Occasion, with a bit of Pack-thread, so as to keep the Thumb in a streight Line, or rather let the Top of it incline a little to the Inside of the Hand. That Plate which lies upon the Nail ought to turn a little inwards, so as to press the Top of the Thumb towards the Inside of the Hand ; but the opposite Plate, that is to say, the one which is on the lower Part of the Thumb, ought to reach no farther than the Joint, that the Thumb may be allowed to turn inwards. Every one may contrive as he pleases in this Affair : The Method I have now described is sufficient, but it is not the only one that may be of service here.

10. *The FINGERS crooked.*

The tenth Deformity mentioned above, p. 156.

THE Fingers ought to be streight, and not incline more to the one side than to the other. Children very often disfigure their Fingers by pulling them to make them crack. This Amusement dislocates the Fingers, and causes them to incline sometimes to the right side and sometimes to the left, which makes the Hand look very ugly ; and upon this account, you ought to hinder Children from diverting

diverting themselves after that manner. When the Fingers are thus become crooked, they should be gently made streight with the Hand, for you must take care not to apply too much Force to them. If the Child is very young, they will easily be made streight again by bending them gently to the side opposite to that to which they incline; and this is to be done only with the Hand. But if the Person has passed fifteen or sixteen Years of Age, it will be difficult in that Case to correct this Fault, because the Fingers at that Age are not pliable enough to obey those Motions which are necessary to bring them to their Streightness.

II. *Supernumerary FINGERS.*

The eleventh Deformity mentioned above, p. 156.

IT often enough happens, that Children are born with more than five Fingers or Toes on each Hand or Foot; Examples of which we have given in the first Book. There are seldom above six Fingers on one Hand, and the supernumerary one is commonly the Thumb. But whatever Finger it is, you ought to consider very well whether it is only Flesh, or both Flesh and Bones like the rest. If it is only Flesh, it may easily be taken off, by the means of a Ligature of Silk tied about the Root of it. This Ligature must not be tight at first, but some days after it may be tied a little tighter, and a few days after that, a little tighter still, and so proceed to straiten the Ligature by degrees, 'till at length the Finger withers and drops off of its own accord, without putting the Child to any considerable Pain. But if the Finger is bony, the Ligature will be of no service,

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service, and it is better to let it alone than to cut it off, as some Surgeons do; because this Operation may kill the Child.

It sometimes happens, instead of a super-numerary Thumb, that the one which the Child has is as large as several Thumbs put together, and such a one was that of the Emperor *Maximin*, who wore his Wife the Empress's Bracelet upon his Thumb by way of a Ring*. A Child had better have two Thumbs than one so overgrown, provided the super-numerary one had no Bone, because then it might be taken off by the Ligature, as we have said already; whereas when the Substance of two is joined into one, the Redundancy in this Case cannot be retrenched, without having recourse to a dangerous Operation. All that can be done upon such an Occasion, is to tie a Linnen Rag very tight about the Thumb, and to take care to wet it several times a day in some astringent Liquor, such as the Juice of Knot-Grass, which is a very common Herb. Some observe that they who have the Thumb so excessively large are extremely voracious; and indeed the Observation held good in the Emperor above-mentioned, for he eat and drank immoderately. One would think it might be inferred from thence, that the way to keep down the Bulk of this large Thumb, should be to give the Child but little Food. But this Expedient might be followed with very dangerous Consequences, and it were to be feared that by giving the Child less Nourishment than his Constitution required, in order

* *Caius Julius Maximin.* Vid. Thom. Bartholin. de Armillis Veterum.

order to diminish his Thumb, you might take away his Life.

FURTHER, after you have determined to tie a Ligature about the supernumerary Thumb which I have supposed to be only Flesh, you cannot be too hasty in executing that Resolution, because in delaying the Operation for some Months, there is a Danger lest a Bone should grow in the Thumb, which is no extraordinary thing. *Forestus* and *Spigelius* make mention of a Child which was born with an Arm that had no Bone to be felt, though they searched for it very carefully, but some Months afterwards they felt a Bone in it well formed, as if it had come of itself; not that the Bone had grown there after the Birth, but being very soft at first, it had acquired a due Hardness in that time *. In the same manner, when a Child's Thumb, which seemed at first to be nothing but Flesh, appears afterwards to have a Bone in it as hard as the other, there is nothing at all surprizing in it; but it will now be past time to extirpate it by a Ligature.

12.

* *Apud Forestum legi aliquando Infantem natum Brachio uno ex Osse, altero vero Osse prædito, atque hunc admotis Plagulis et Fasciis constrictis, ut in Fracturis fieri solet, sanitati restitutum, admirantibus cunctis Medicis et Chirurgis, qui hanc Curationem audierunt, vel viderunt, quod Os generaretur ubi nunquam erat conspectum. Nesciebant autem isti in cunctis nuper natis puerulis, quædam plus ossis in Membris, & perfectius, quædam vero minus habere, cunctisque ferè apophyses, et articulos deesse, qui deinceps ætate succrescere, ac indurari consueverant. Adriani Spigelii Bruxellenfis de Formato Fœtu. Cap. 6.*

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12. *Chilblains of the HANDS.*

The twelfth Deformity mentioned above, p. 156.

CHILBLAINS render the Hands excessive ugly by the Swellings, and sometimes the Chops which they occasion. As this Deformity is occasioned by the perspirable Matter being retained under the Skin of the Hands, by the Cold which they have been exposed to, which Matter being confined raises up the Skin, so as frequently to stretch it 'till it is upon the point of bursting; it is easy to see that the Method, whether for preventing, or healing the Chilblains, is to have recourse to such Remedies as promote the Perspiration which is obstructed in the Hands. This being laid down, let us see what is proper to be done for preventing the Chilblains. The best Expedient for this, is to rub the Hands during the Month of *October* with White-Wine, in which Rocket has been infused for the space of two Days. To two Pounds of this Wine, you must put six Ounces of the Leaves of Rocket, fresh gathered, and cut very small; let it stand two days, as we said before, and shake the Bottle frequently, but you must not cork it, only cover the Mouth of it with a Piece of Paper stuck full of Holes with a Pin. There is no occasion to take out the Herb before the Wine is made use of; but as soon as the Bottle is empty, put more Wine and Rocket into it for a new Infusion. These Infusions must be prepared cold, and you must rub your Hands with the Wine twice a day, *viz.* in the Morning when you get up, and at Night when you go to bed. You must not warm it; and it is a general Rule, whether in preventing

preventing or curing the Chilblains, never to soak the Hands in any thing that is hot.

As to the Time that this Remedy ought to be continued, I advise it to be used during the whole Months of *October* and *November*.

If there have been no pains taken to prevent this Disease, and it has been allowed to come on, the same Remedy will suffice; only you must add to the Rocket two or three Ounces of Arse-smart, and as much Mint, both fresh gathered.

If the Chilblains are opened, take six Ounces of *Aqua Vitæ*, put into it half a Drachm of Aloes, and the same Quantity of Camphire, and let them infuse for an Hour; then dip a Linnen-Cloth in this Liquor, and apply it to the Chilblains, after having first rubbed them gently with a little of the Oil of Eggs, and this must be continued for ten days. It is needless to inform you that these Remedies will not have any Effect, unless in the mean time, you take care to keep your Hands from too much Cold.

13. *The HAND like a Shoulder of Mutton.*
The Thirteenth Deformity mentioned above, p. 156.

THIS kind of Hand is very bulky above, and has the Fingers in proportion. This Deformity is frequently born with Children, I mean it has its Original in the particular Structure of the Body; in which Case it is very difficult either to prevent or cure it. But if it happens after Birth, it may more easily both be prevented and corrected.

To prevent it, the Person that is threatened with it must, 1. Wear Gloves frequently, and such

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such as are pretty tight. 2. He must wash his Hands every Morning with a strong Decoction of Sarfaparilla cut very small. He may boil an Ounce of this Root in two Pounds of common Water, 'till a third Part is evaporated, and wash his Hands in a sufficient Quantity of this Decoction several times a day. This must be continued for about three Weeks; after which there must be added to the Sarfaparilla half a handful of Knot-Grass, and with this Decoction again the Hands must be washed for several Months. As this Remedy hinders the Hands to grow too large, it ought not to be used but when the Hands have a real Disposition to this Deformity, for otherwise it may render them too slender.

If the Hands begin to grow very large, or if they are already grown so large as to deserve to be placed in this Class, then to the former Decoction you must add two Ounces of Horsetail, and with this the Hands must be washed Morning and Evening. If the Person is very sanguine, it will be proper at the same time to let blood at the Arm. The wearing of these Gloves cannot be too much recommended here, especially if the Person is still very young.

14. *The ITCH upon the HANDS and ARMS.*
The fourteenth Deformity mentioned above, p. 156.

THE Itch, upon whatever Part of the Body it appears, or threatens to appear, requires immediate Purging, together with the use of some Diaphoretick; after that, sweetning Medicines are to be used, both externally and internally, and always such a Regimen as is capable

capable of correcting the Acrimony of the Blood.

THE Itch upon the Hands in Men, and both upon the Hands and Arms in Women, (for these last have commonly their Arms bare) is a Deformity so much the more to be considered, as there is scarce any thing more disagreeable to the Sight.

THIS Foulness is either moist or dry. The first appears in small Ulcers, which throw out Pus and Blood; and sometimes in Pustules, which make so many small Tumours filled with a white Sanies, which appears through them; they are commonly thin scattered, and make the Hand to swell.

THE dry Itch breaks out in a great many smaller Pustules, which are hard, and do not discharge any Humour, but turn into small Scales like Bran; and hence it is called the scaly or brany Scab. This last kind breaks out commonly upon the Wrist. Both of them are cured in the same manner.

You must begin to cure with Purging, as we said before, but every kind of Purge is not proper in this Case. The following is a Specifick peculiarly adapted to it.

TAKE half an Ounce of sweet Mercury, two Scruples of Scammony with Sulphur, and four Scruples of diaphoretick Antimony. Mix these three Ingredients very well together, rub them into a fine Powder, and with Mucilage of Gum Tragacanth prepared with Carduus Water, make them into a Mass, to be divided into sixty-four Pills of an equal Size, which you must keep to be used in the manner we shall presently lay down.

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THE Mucilage of Gum Tragacanth is to be made thus: Take half an Ounce of this Gum, very white and pure, put it into a Pot with about six Ounces of Carduus Water; cover the Pot, and set it upon hot Ashes for four or five Hours, by which time your Gum will be dissolved into a Mucilage or Gelly. You must then take the Pot off the Ashes, and pass the Mucilage through a very clean Strainer fit for the purpose, to separate any Impurities which might have been in the Gum. This being done, knead your Powder with a sufficient Quantity of this Mucilage into a thick Paste, to be divided into sixty-four Pills of an equal Size, which you must dry in the Shade, and keep for the following Use.

LET the Patient swallow one, two, three, or four, according to his Age, of those Pills in the Morning fasting, in a Spoonful of Carduus Water; they will be easily swallowed upon account of their Smallness. If the Child is very young, you must begin with giving him only one Pill at first; and if that does not purge him, let him have two next Morning. You must proceed to increase the Dose in this manner, 'till you find the Medicine purge sufficiently; for some require more than one Pill, some more than two, some more than three, and some more than four. But you must be ruled by Experience, proceeding in the manner above laid down, and thus you will run no risque of giving more than enough.

AFTER having purged him thus two or three times in the space of a Fortnight, you must put him upon the use of the following Broth: Take a Pullet well fed, of a middle size, and stuff

its

its Belly quite full with Borrage, Bugloss, and Flowers of Carduus Benedictus; then boil it in six Pounds of Water, till the Flesh separates from the Bones. Strain the Broth through a Linnen Cloth, and divide it into two Messes, to be given to the Child in the Morning, *viz.* the one as soon as he awakes, and the other about two Hours after. This must be continued for three Weeks or a Month, and even longer, as you see it necessary. The same Purg- ing must be repeated at the end of this Course, after which the following external Remedies must be used.

TAKE a quarter of a Pound of Sulphur in Rolls, hold it with a Pair of Tongs, and set it on fire, then let it drop into an earthen Vessel half full of White-Wine; after which, pour the Wine into a Pot, and keep it for the follow- ing Use.

POUR as much of this Wine into a Bason as is sufficient to wash the Hands, and let him soak them in it for a quarter of an Hour. This must be renewed several times a day, and you must take care that the same Wine be not made use of twice.

THIS Remedy is more effectual than all the Ointments which are made use of against the Itch, the most part of which have Quicksilver in them, which is very dangerous.

THERE are some critical Eruptions which appear about the end of certain Diseases, and prognosticate a perfect Cure. This sort of Foulness ought not to be meddled with, but should be allowed to take its Course, unless it continues very long; in which Case you may safely have recourse to the above Remedies, as
not

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not being of the Nature of those that are commonly employed against this Disease, which drive the Humours inwards, and by that means become extremely pernicious, so as sometimes to occasion Apoplexies, Palsies, Loss of Sight, Deafness, Fevers, sudden Death, and almost always Suffocations, Difficulty of Breathing, Languors, and Swellings.

BESIDES, when the Hands are often washed with this sulphurated Wine, it renders them soft, smooth, and white.

Deformities of the NAILS.

AMONGST the Deformities of the Hands taken notice of before, Page 156. we mentioned those of the Nail, such as the following, *viz.* the Nails bare at the Roots, the Borders of the Nails chopped, or full of Chinks, the Nails crooked, grown over by the Flesh, too thick, fallen or falling off, sharp like an Ass's Back, rugged, speckled, cleft or split, livid.

LET us then proceed to those Deformities, that we may finish what we had to say upon the Deformities of the Hands.

1. *The NAILS bare at the Roots.*

Their Borders chopped, or full of Chinks.

The first Deformity of the Nails mentioned above, p. 156.

THE Nails bare at the Roots, are those that are set in such a manner, as their joining is quite exposed in the same way as a Picture which is not joined to its Frame. For the
Root

Root and Sides of each Nail, ought to be chafed into the Flesh round about as into a Frame ; and this Frame ought to be so exact, as to come to a Level with the Nail, by the means of a small Pellicle, which should come a little forward upon the Nail in the form of a Crescent.

WHEN the Nails are inched in this manner, the best Way to preserve them so, is to take care never to soak the Fingers in Vinegar, the Juice of Citrons, or of Gooseberries, or any other thing of that kind, which may make its Way under the tender Pellicle upon the Borders of the Nails, dry it, gnaw it, contract it, or make it turn up. For this reason young Ladies ought to take care of their Nails, in making the Syrup of Lemons, or the Gelly of Gooseberries, &c. which they have frequent occasion to do. They should likewise take care never to soak their Fingers long in oily Liquors ; for then this Border will become too soft, and being thus softened and relaxed, will not adhere to the Nail : in the same manner as a Piece of Paper tied about a Glass, quits the Glass as soon as it comes to be soaked in Water ; for oily Liquors have the same effect upon the Borders of the Nails, as the Water has here with regard to the Paper. The most part of Cooks, who are almost always handling Fat, have the Nails of their Fingers bare at the Roots.

THE true Method of keeping the Borders of the Nails right, is to resign them to the Operation of that natural Balsam which nourishes them, and by the means of which these Borders increase and are renewed every day.

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All that is required for this, is only to touch the Nails as little as possible, and to shun those things which we have told you are hurtful to them.

THERE is nothing better for taking away that Blackness which gathers sometimes between the Flesh and the top of the Nail, than to bruise two or three four Grapes with the tops of your Fingers, and rub the Juice upon the tops of the Nails. But in doing this, you must take care not to let the Verjuice run down upon the Sides or the Root of the Nail, for then it will chop the little Pellicle which borders the Nail both below and upon the Sides, whence the Root of the Nail will be laid bare, and the Pellicle we are speaking of will be divided into little Threads or Tatters; such I call those little Laminæ which rise sometimes about the Nail, and which People usually pull out with small Tweezers, or with the Thumb and Fore-Finger of the other Hand. When People take this way of rooting them out, they ought to pull very streight, for fear of tearing away part of the Skin to which they are attached, because this may occasion little Tumours which are no Ornament to the Finger.

THIS is all that is needful to preserve the Nail from becoming bare at the Root. But when it is already laid bare, what must we do to cure that Defect? The Method is very easy. You have nothing to do but to wet the Border of the Nail every Morning with Spittle, without wiping it after; and do the same every Night when you go to Bed. By this means the Nail will soon recover its former Inchasing, provided you shun every thing which we told
you

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you above was hurtful to the Nails, without which all the Spittle you have will be useless.

2. *The NAILS crooked.*

The second Deformity of the Nails mentioned above, p. 192.

THOSE Nails are called crooked whose Extremities are hooked inwards in the manner of Claws, which is a very great Deformity. This Deformity generally happens to those who make frequent use of a Tooth-picker, Pin, or Ear-picker, to take away the Dirt which is apt to gather between the Extremity of the Nail and the Flesh. This Way of cleaning the Nail, by being frequently repeated, makes its Extremity to separate from the Flesh, and causes it to put on the form of a Hook; because, when it is thus separated, it must necessarily turn over upon the Ball of the Finger. I call the Ball of the Finger that round fleshy Eminence upon the top of it, something in the form of a small Pin-cushion, which is placed under that part of the Nail which is detached from the Flesh, and constitutes the principal Organ of Touch. In a word, I call the Ball of the Finger, that part of it which we employ in touching any thing, when we want to know if it is rough or smooth, hard or soft, &c.

WHAT we have observed concerning the Cause of the Nails becoming crooked, points out at first sight what is to be done for preventing this Deformity. But if they are already crooked, you must use the following Remedy.

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TAKE the Yolk of a hard Egg, and two Ounces of fine white Wax, incorporate them together in a small Pot over the Fire, and add to them a little of the Oil of sweet Almonds, to reduce them to the Consistence of an Ointment, which you must keep in a Box for the following Use.

ANOINT your Nails with this Ointment every Night when you go to Bed, and afterwards put on your Gloves, which you must not take off till the next Morning. This must be continued for three Weeks or a Month, and by this means the Nails will become soft, and recover their natural Shape. But as they will grow faster than ordinary, be not too hasty in cutting them ; let them grow pretty large, and after you observe them to be too large, pare them very gently, and at the end of one Month, or thereabouts, you will see them well shaped.

It happens too sometimes, without the Person's being at all in the blame, that the Nails contract this ill Shape themselves, by the Acrimony of a bad nourishing Juice which is carried to them, and which, by contracting the Fibres of the Nails, renders them thus crooked. But from whichever of these two Causes this Crookedness of the Nails proceeds, the Remedy above prescribed is equally effectual ; only with this Difference, that in the last Case, besides the Ointment, you must have recourse to those internal Remedies, which blunt the Acrimony of the Blood, such as Barley-Milk, Water-Gruel, Veal-Broth, and the like, having first let blood two or three times, and taken some gentle Purges.

3. *The NAILS grown over by the Flesh.*
The Third Deformity of the Nails mentioned
above, p. 192.

THE Nails, when they are allowed to grow too long, are very ugly; but you should take care, when you would prevent or correct this Deformity, that you do not cut them too short, as some Persons do, who will not give them time to grow, but as soon as they observe them even with the Flesh, they gnaw them with their Teeth, or clip them with Scissars, and are not satisfied till they have got as much off them as they can get; nay, sometimes they incroach upon the Flesh itself.

THOSE People imagine, that by this means their Nails will become fine and delicate; but instead of that, they are very soon mortified, by seeing the Flesh at the top of the Fingers rising above them in the form of a Pad, which as it has the Resemblance of a fleshy Excrecence, makes the Deformity the more remarkable; and besides, it is always accompanied with Dirt intangled about it, which sticks so very close to it, that there is no washing it away.

THIS Deformity is very difficult to correct, when once you have allowed it to gain ground, because the Pain which the Nail occasions when it is growing, by pushing the Flesh which overgrows it, obliges you to cut the Nail, as soon as ever it comes that length; and thus the Deformity continues, and becomes a necessary Evil. But if you would have it cured, you must suffer this Pain, and let the Nail grow till it has reduced the Flesh to its proper Place.

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This however will not answer, if it is too long deferred ; for then the Nail, when it is a growing, will insinuate itself into the Flesh and divide it, which may have very bad Consequences.

4. *The NAILS too thick.*

The fourth Deformity of the Nails mentioned above, p. 192.

THE Nail sometimes receives too much Nourishment from the Blood, which renders it large and thick. This overplus of Nourishment proceeds from hence, that the Substance of the Nail is softer than it ought to be ; for in that case the Vessels which distribute the Nourishment to the Body of the Nail, very easily receive, and admit without any resistance, whatever presents itself to their Orifices ; whence it happens that the Nail becomes more solid and thick. To correct this Deformity, there are two things requisite. The first is, to scrape the Nail gently, and pretty often, with a bit of Glass, or a very sharp Knife ; taking care in the mean time not to go too deep, for fear of hurting that Membrane which lines the inside of the Nail, and which abounds with tendinous Fibres extremely susceptible of Pain. The second is, to apply an astringent Plaister over the Nail, such, for example, as the following ; the Property of which is to contract and straiten the small Vessels which carry the Nourishment to the Nail, and consequently to hinder it from growing too thick.

TAKE equal Parts of Mastich, Lapis Calaminaris, Sealed Earth, the Root of Bistort, and those of Angelica and Tormentil, reduce them

them to a fine Powder, and with a sufficient Quantity of Rosin, Wax, and Turpentine, make it into a Plaister, to be applied over the Nail, and continued several Weeks, only renewing it after it has been used for a good many days.

THIS Plaister is likewise very serviceable when the Nail has been too much scraped, in which case it ought to be immediately applied.

5. *The NAILS fallen or falling off.*

The NAILS like an Ass's Back.

The fifth Deformity of the Nails mentioned above, p. 192.

THE Nails drop off from several different Causes; as from their Roots being eroded, as in the Whitlow; or cut through, as in Wounds; or crushed, as in violent Bruises. In these Cases there grows a new Nail by degrees under the old one, which decays in proportion as the new one increases.

THE old Nail hangs sometimes loose for several Weekswithout dropping off; nor can it be taken away without Pain, till at last the new one, growing larger and larger below it, drives it quite out, so that the Person suffers no Inconveniency from it; which proceeds from the tendinous Fibres of the old Nail being so compressed by the new one, that they become withered, and by this means lose all Sense of Pain.

It happens frequently, that the new Nail takes a bad Shape, because it is moulded by the Flesh below, which is often rendered ill-shaped

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too from one or other of the Causes mentioned above. For if it is the Whitlow that makes the Nail drop off, for example, in that Case, as the Flesh below is not compressed by the Nail, upon account of its Root being eroded and detached by the Ulcer, that Flesh, I say, must be at liberty to take a bad Shape; and consequently the tender new Nail, which begins to grow above the Flesh, must be obliged to take the same Shape, and thereby become disfigured.

OUR Business then is to see, by what means this bad Figure of the new Nail may be prevented. The most certain Method is to apply over this Nail, while it is yet tender, the concave side of a small bit of white Iron, fashioned like a Nail, that is to say, of the same Shape that the Nail ought to have; do it over on the inside with a little Cerat, and fasten it to the Finger in such a manner, that the Flesh, which begins to be covered with the new Nail, may be obliged to take the Shape of the white Iron, and to mould itself by it. The Cerat must only be renewed once in two Days, and the white Iron must be immediately clapt on again, that the Nail may not be allowed time to take a wrong Shape.

THIS Method must be continued till the Nail becomes hard; but as soon as it begins to harden, you ought to apply the white Iron without the Cerat, for fear of making the Nail too tender, and by this means hindering it to acquire its due Firmness and Solidity.

WE see a great many People who have the Nail of the Thumb, and sometimes of one of the Fingers, though this happens more rarely,
with

with two Surfaces, inclining to one another in the form of an Ass's Back, whence this sort of Nail has got its Name.

IN whichever Finger this Deformity happens, which is most incident to the Thumb, it proceeds always from one of the Causes mentioned above, and from neglecting to apply the proper Remedy above described.

6. *The NAILS rugged.*

The sixth Deformity of the Nails mentioned above, p. 192.

THE unequal Distribution which is sometimes made of the Nourishment to the Nails, renders them uneven and rugged. This Deformity may easily be corrected, by the means of a little bit of Bacon, applied over the Nail, and covered with a Linnen Rag. The Bacon must be renewed every three Days; one cannot express how effectual this simple Remedy is for occasioning an equal Distribution of the Nourishment to the Nail, and by this means rendering its Surface smooth and even.

7. *The NAILS speckled.*

The seventh Deformity of the Nails mentioned above, p. 192.

THIS Blemish of the Nails happens, when some of the Particles of the Juice which nourishes the Nail happen to be intercepted in different Places under its Substance: For then these Particles, which are naturally white, being disengaged from the red Blood with which they were mixed in the Vessels, and appearing

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through the transparent Horn of the Nail, make it seem speckled with little white Spots. This little Blemish sometimes goes off of its own accord, by the growing of the Nail, which as it shoots out in length carries the Specks along with it; but sometimes it is as lasting as that little Spot, in the form of a Crescent, at the Root of the Nail, which is one of the Beauties of the Nail.

IN this Case we must have recourse to Art, to disperse those little Specks; and as they are only accidental, and have not the same Origin with that little white Spot at the Root of the Nail, which is natural, and an Ornament to it, we may deface the former without hurting the latter. But by what means is this to be done? By applying over the Nail a Compress wet in Spirit of Wine and Camphire, and leaving it there several days, wetting it from time to time in Spirit of Wine, and taking care to remove it as soon as the Marbling of the Nail disappears.

8. *The NAILS cleft or split.*

The eighth Deformity of the Nails mentioned above; p. 192.

CHINKS of the Nail, whether they be across it or length-wise, are commonly occasioned by acrid and corrosive Salts carried along by the Mass of Blood, and stopt in the Substance of the Nail. The Method of sweetning those Salts, is to bathe the Nail frequently with warm Milk, mixed with a little Water, in which a small piece of the Root of Marshmallows has been gently boiled; and as those
acrid

acid Salts are supplied by the Mass of Blood, it will be proper to join with this external Remedy, some sweetning Broths, together with the Use of Bleeding and Purging. The Broth ought to be made with a very little Piece of Veal and Mutton, the half of a small Pullet, and three or four Crabs, the whole to serve for two Messes of clear Broth, one of which must be taken in the Morning when you get up, and the other two Hours after.

THE Purges ought to be very simple; a little Manna dissolved in a Mess of Broth is sufficient. If the Quantity of Manna taken at first does not purge at all, or operates too gently, take a larger Dose the next Morning, or the Day after the next; for it is very certain, that there is no sweetning Purge more effectual than Manna.

9. *The NAILS livid.*

The ninth Deformity of the Nails mentioned above, p. 192.

THE Nail of itself has no Colour; it is nothing but a transparent piece of Horn, which transmits the Colour of whatever is placed immediately below it. But the Flesh and its Blood-Vessels lie immediately under the Nail, or else there is some extravasated Liquor lodged between the Nail and the Flesh, and by this means the Nail appears of the same Colour with the Flesh below it, or the extravasated Liquor, if there is any there.

THE most beautiful Colour of Nails is that of the Pale-Rose, every other Colour of the Nail is faulty. There are some Nails as white

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as Paper, others as red as Blood, and others of the Colour of a Cherry. The white ones resemble those of dying Persons, the very red ones have something rustic about them, and the Cherry-coloured ones, though they do not offend the Eye so much as the other two, yet they are not agreeable, but it is only the true Colour of the Flesh, that is to say of the Pale-Rose, that pleases the Sight. Those Fingers which are every way well shaped, and have Nails of this Colour, are as perfect as they can be.

SOME Nails are attached very firmly to the Flesh, and others more loosely. When the Nail compresses the Flesh too strongly, it appears white; when it does not press it enough, it appears of the natural Colour of the Flesh below it; and when the Compression is neither too strong nor too gentle, it appears commonly a little paler than the Flesh, of the Colour of a beautiful Pale-Rose; taking it for granted in the mean time, that the Flesh upon which the Nail lies is of a lively red, as it ought always to be.

As a Proof of what I have said, you need only press the upper part of the Nail a little, and you will see it immediately grow pale if it is naturally red; and if it is white, it will appear still whiter.

The Reason of this is, that in pressing upon the Nail, you press likewise the Flesh, which becomes white by the Pressure, because the red Particles of Blood, which filled its transparent Vessels, and made it appear red, are thereby repelled.

IF instead of pressing the upper part of the Nail, you press upon its sides, in the same manner as we press certain Snuff-Boxes to open them, the Nail will then grow red all along its middle, from its top down to the white Speck at the Root of it, while the sides in the mean time become pale and white. The Cause of this Phænomenon is, that by squeezing the sides of the Nail in this fashion, they press harder upon the Flesh, while the back of the Nail, on the contrary, is raised more into an Arch, and thus the Flesh is at more liberty under the back of the Nail, than under its sides; whence it must necessarily happen, in the manner above explained, that the middle of the Nail must grow red, and its sides appear pale.

A BLOW upon the Nail, is sometimes the occasion that its Roots, which are attached to the Flesh, break and come away, which obliges the Nail to fall off a few days after. But sometimes those Roots remain entire, and there are only some Blood-Vessels broke, by the violent Compression of the Blow. In this Case there is only a small Effusion of Blood between the Flesh and the Nail, and this extravasated Blood appearing through the Nail, makes it seem pale, which is the Colour of an Ecchymosis.

THIS Paleness sometimes disappears of itself, or with the help of a Linnen Rag dipt in *Aqua Vita*, and applied over the Nail, and all round the Finger.

It happens however sometimes, that this livid Colour of the Nail continues obstinate. The Method of preventing this Inconveniency, is to put round the Nail and the top of the Finger a Linnen Rag, done over with an Ointment

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ment made of Manna, Oil of Olives, and Wax, prepared in this manner. Take an Ounce of fine *Calabrian* Manna, the cleanest, whitest, and most transparent you can get ; melt it in a little Pot over the Fire, with an Ounce of white Wax, and as much pure Oil of Olives ; keep this Ointment in a Box for the use above mentioned, and apply it fresh to the Finger every third Day. This is a sovereign Remedy, not only for preventing the Paleness of the Nail, but likewise for curing it.

SOME will be surpris'd perhaps to see Manna enter into the Composition of an Ointment, but it has very great Effects in certain Cases, applied externally.

The RIGHT HAND weaker than the LEFT.

WE have gone through the principal Defects which spoil the Beauty of the Hand ; but there is one remains still, which, although it does not occasion any Deformity in this Part, yet it very well deserves to have a place here. That is, when the right Hand has the Weakness of the left ; or when the left has more Strength than the right ; so that they who have this Defect, and for this reason are called *Left-handed*, make use of the left Hand more readily and more freely than of the right. This is commonly owing to a fault in Nurses, some of whom carry the Children always upon the left Arm, by which means the left Arm is only at liberty, and so they employ it upon all Occasions ; whence the left Hand becomes stronger, and the other weaker. For the more frequent Exercise of the right Hand, is the only Reason why

why it is stronger than the left. But if this is true, that the Reason why the right Hand is stronger than the left, is, because the right is more accustomed to Exercise, you will object that of consequence the right Leg should not be stronger than the left; which however is contrary to Experience. To this I answer, that if the right Leg, though it is not more exercised than the other, is nevertheless stronger; the Reason of it is, that the animal Spirits being determined in a greater quantity to the right side, upon account of the right Hand's being more exercised, they must flow in greater Abundance to all the Parts of that Side, and consequently to the right Leg and Foot amongst the rest.

It happens constantly to those who have lost the right Arm, that this Loss is repaired by the Overplus of Strength and Agility, which the left Hand and Arm afterwards enjoy. One may see a number of People lame of the right Hand, who can write, draw, and do a great many things with the left, just as well as they did formerly with the right. Whence can this proceed, but from the left Hand's being more exercised than it was before?

BUT you must not imagine, that when the Strength of the left Hand exceeds that of the right, this always proceeds from the Fault of the Nurses taken notice of above, *viz.* their carrying the Children too frequently upon the left Arm; there is another very common Cause which produces the same Effect, and that is, the allowing them, after they are a little grown up, to help themselves always with the left Hand instead of the right.

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WHEN we are born, we have no Propensity to make use of the one Hand more than of the other, and this Neutrality between the Hands is preserved after Birth ; so that if a Child is not accustomed to employ the right Hand oftener than the left, he will either be *Ambidexter*, which is no Defect, or left-handed, which is one.

HE will be *Ambidexter*, if he does not use the one Hand more than the other ; and left-handed, if he exercises the right less than the left. Thus Parents ought to take care, that their Children employ the right Hand oftener than the other, and to this end they should accustom them to present and receive every thing with the right Hand. Afterwards, when they are older, and begin to play, they should take care that they do not exercise the left Hand too much. Thus when a Child is making a Castle of Cards, for example, he should be left at liberty to take and dispose the Cards, sometimes with the left hand, and sometimes with the right ; and in the same manner, in drawing a little Chariot, he must be allowed to use sometimes the one Hand, and sometimes the other.

BESIDES, if he is left-handed, this Method will correct it ; and if he is not left-handed, it will prevent his becoming so.

GOVERNESSES charged with the Education of Children, oblige them constantly, and upon every Occasion, to make use of the right Hand preferably to the left. This continual Action determines a greater quantity of Spirits to the right Hand ; consequently the Blood and Humours circulate more freely through it ; the Nourishment

Nourishment is distributed to it in greater Abundance; and thus the right Hand, and the whole right Side become stronger, more agile, and ready in its Motions, while the left, on the contrary, is weaker, slower and more awkward. This Weakness of the left side, is the more inconvenient, that if there happens a Wound of the right Arm, or Hand, or the Fingers of that Hand, so that one is obliged to carry that Arm or Hand in a Sling, in that Case he must necessarily serve himself with the left Hand, which being weaker and more awkward, will be almost useless for that purpose, and very unfit for supplying the Place of the right. How many People are there, who have neither the Strength nor Dexterity to open a Door, cut a bit of Bread, or to hold a Glass of Water or Wine with the left Hand? But this would not happen if Children were accustomed to be *Ambidexters*, that is to say, to help themselves with both Hands alike.

I SAID before, that we should accustom Children to present or receive nothing but with the right Hand; good Manners demands this: but we must not carry it too far; and if they open a Door, or cut a bit of Bread with the left Hand, provided they do not make a Custom of it, where is the Inconveniency? on the contrary, is it not rather an Advantage?

THIS is all that is necessary to be said with regard to the Arms and Hands, let us return now to the Article which we broke off before, *viz.* the Deformities of the Legs and Feet.

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*The Deformities of the LEGS and FEET.
The Sequel of the Article which we broke off before.*
P. 192.

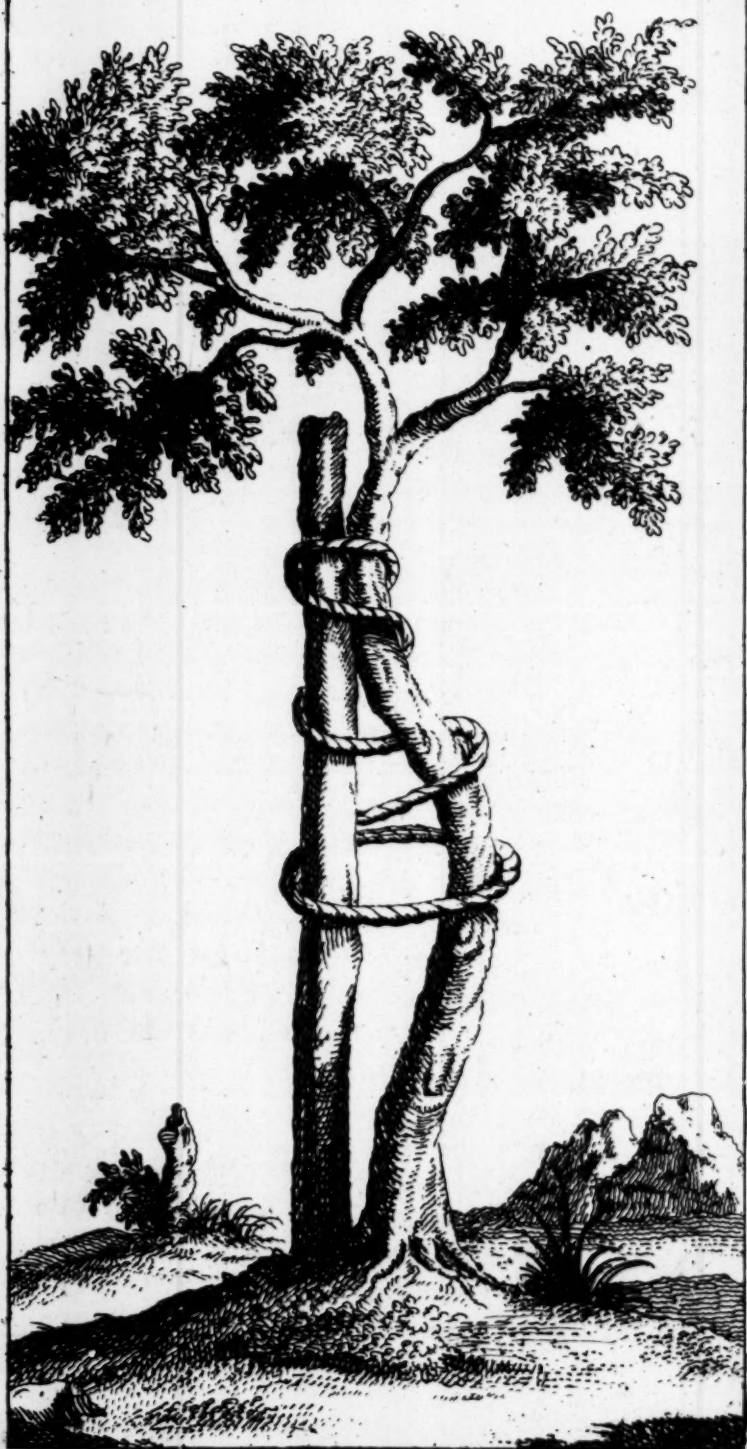
The LEGS crooked.

MANY Children have both their Thighs and Legs crooked. This Deformity frequently proceeds from letting them walk too soon, before their Legs have acquired sufficient Strength to support the Weight of the Body. Some Children become strong sooner in those Parts, and others later. It belongs to Parents to take care that their Children be not allowed to walk themselves without being supported, before they are strong enough. Above all, the Girls should not be permitted to make a Courtesy, before they are five Years old.

WHEN a Child begins to walk, while his Legs are too weak for his Body, you will observe him try to prop his Knees, the one against the other, to support himself. In this Case you ought not to allow him to walk, but make him sit as much as you can, 'till his Legs become stronger; otherwise they will begin to grow crooked by degrees; afterwards they will bend in the Form of an Arch; and at last will become so deformed, as it will be impossible to help them.

THE sooner then that you hinder a Child to walk, when you observe his Knees begin, the least in the world, to incline inwards, it will be so much the better; and if from neglecting this Precaution, the Leg is already crooked, you must apply, as soon as possible, a small Plate of Iron upon the hollow side of the Leg, and fasten it about the Leg with a Linnen Roller.





Roller. This Roller must be made tighter and tighter every day, 'till it compresses sufficiently the Part that bunches out ; and that this Compression may not hurt it, you must put a large Compress under the Bandege, on that Part of the Leg. In a word, the same Method must be used in this Case, for recovering the Shape of the Leg, as is used for making streight the crooked Trunk of a young Tree *.

FURTHER, if the Bunch which makes the Leg appear crooked, is situated in such a manner, as that the Plate of Iron must be applied to the Calf of the Leg, it must then be made with a Hollow in that Part which answers to the Calf, because without that Precaution, the Calf of the Leg, by being too much compressed, must get a wrong Cast. There is nothing in all this but what is extremely easy, and what the Parents can execute themselves.

THE Plate should not be applied upon the bare Skin, but there must be some Folds of a Linnen Cloth put between them.

IF the Child is very young, it is not at all proper to apply Grease, or any other thing of that kind to the Leg, to soften the Bones of it, which are already too tender. This Precaution cannot be too strongly inculcated. But if the Child is already grown up, and the Bones are become firm, Grease, emollient Oils, and other Remedies of that nature, are proper to be made use of.

THE Crookedness of the Legs frequently proceeds from the Child's being rickety, in which Case you must be still more careful in observing the above Directions.

IT

* See the Plate which is here added.

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It often happens that the Legs of a Child become crooked, from the Nurse's carrying him always upon the same Arm; for by this means, as she must always take hold of his Legs the same way, especially about the Knee, she must necessarily render them crooked; whereas by changing him from the one side to the other frequently, his Limbs could not receive any harm.

THE Custom which Nurses have of swaddling the Legs of Children too tight, is another very common Cause of the Deformities of those Parts. To this Cause only we attribute that Hollow which is observable in almost all Skeletons on the outside of the Fibula near the Ankle; for this Bone, as it bears the straining of the Bandage entirely at the Ankle, and is weaker than the other Bone, by being pressed, must yield considerably in this place, especially while it is in a yielding flexible State, and that this really happens, is seen in the Skeleton.

The FEET deformed, by having a wrong Turn.

SOME have their Feet forcibly turned outwards, and others inwards. This Deformity comes either at the Birth, or by Accident. In the first Case, the Nurse ought to try every day, when she dresses the Child, to turn his Feet gently to that Position which is natural to those Parts, and for this she must observe the Directions given above.

As the Ligaments at that time are extremely tender, they will easily obey this small Effort, if it is frequently enough repeated; which the Parents ought to take care of.

BUT if this Deformity has been a long time neglected, or has happened by Accident, and the

the Child is grown pretty well up, if the Foot is not quite maimed, and past all possibility of forming it right, you may help it by the following Means. 1. By having recourse to those Remedies which soften the Ligaments, as Fomentations of Tripe-Broth, Frictions with the Oil of Lillies, and Poultices made with the Leaves and Roots of Marsh-mallows. 2. By trying with the Hand every day, to bring back the Foot to its natural Situation. 3. By employing for this purpose, strong Paste-board, Splints of Wood, or small Plates of Iron, which you must fasten carefully with a Bandage. These are better than all the Buskins which are usually employed upon these Occasions.

The FEET wrong turned, from other Causes.

THE Feet sometimes get a wrong Turn from a Cause which is very different from the former ; and proceeds either from Carelessness in not turning the Toes well enough out, or from Affectation in turning them out too much. There are some People so negligent about the way of turning their Feet, that instead of being at the pains to turn their Toes out, they turn them always in. Such People are called in-toe'd ; which Deformity is most common amongst the Fair Sex, though they ought to shun it very carefully, because there is nothing gives one a greater disgust at a Woman than this sort of Negligence. Others again affect to turn their Toes so much out, that it renders them ridiculous. This is common amongst your Country Gentlemen.

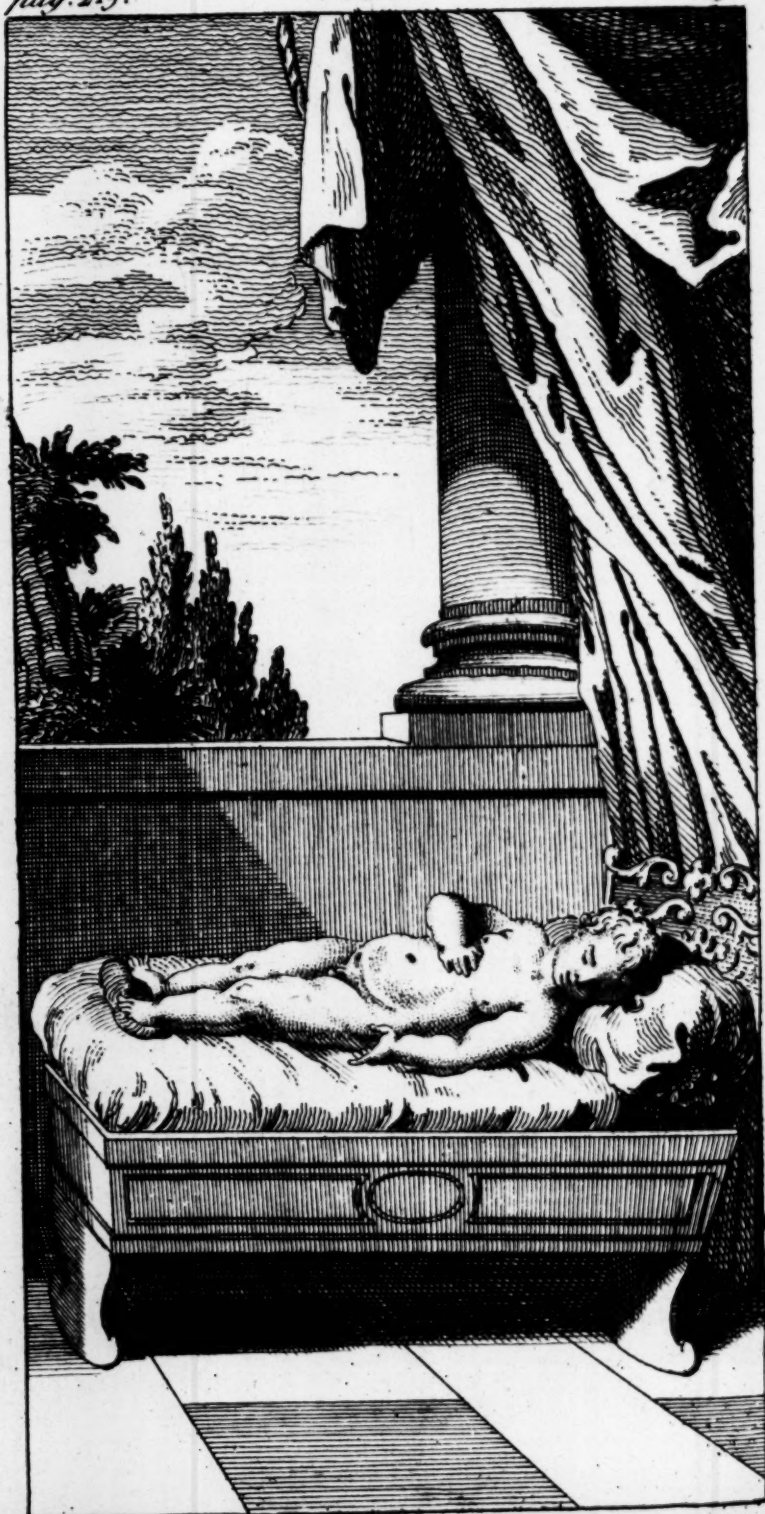
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As to those who through Negligence accustom themselves to turn their Toes inwards, this Deformity becomes at length so natural, that it requires almost as much pains to correct it, as if it happened by Accident, or was so at the Birth. Parents ought to take care to prevent this. But if in spite of all their Care and Admonitions, they see that the Child continues negligent in this respect, they must have made for her a Foot-stool of Wood, such as is used amongst the Nuns for their young Boarders, in which there are two hollow Places for receiving the Feet, made in such a manner, that when the Feet are put into them, they must necessarily be turned outwards. She must make use of this Foot-stool whenever she sits. But there is an Inconvenience here, and that is when she tries to walk with her Toes outwards, she will stagger, and be in danger of tumbling. The thing to be done in this Case, is to support her by the Arms, to accustom her by degrees to walk as she ought. If you spend half an Hour every Day upon this Exercise, it will be sufficient; or you may divide it into two quarters of an Hour, that the Child may be less fatigued.

FURTHER, when a Child, by an ill Habit turns his Toes inward, there is another Method to correct it, which is by making him turn his Knees outward; for this will make his Toes turn out at the same time.

ONE may have the Toes turned outward while the Knees are not, which is an ungraceful Posture, nor does the Person stand firm; but one cannot have the Knees turned outwards without





without the Feet are so too, and then you always stand well poized.

*SOME Parents make their Children wear little wooden Shoes to turn their Feet as they would have them; but this Method has its Inconveniences, for it puts the Child in danger of falling at every step; and besides, it makes him walk very heavily, which Custom will cost him a good deal of Pains before he can get rid of it.

That most Children whose Feet are turned inwards, or are otherwise deformed, have their Nurses to blame for it, for swaddling them ill.

NURSES, when they swaddle their Children, generally tie their Feet Toe to Toe, instead of laying them Heel to Heel; which they might do very easily, by the means of a little Cushion placed between the Feet, shaped in the form of a Heart, the Point of which should be put between the Heels of the Child, and the Basis between the two great Toes. If Nurses would take care to observe this Method, we should not see so many of either Sex with their Toes turned inwards.

THE Art of swaddling Infants is no small thing, as you may see from what has been remarked upon this Subject in several Places of this Book. But this is such an important Affair, that it very well deserves to be further enlarged upon, as well to serve for a Summary of what we have already said upon it, as for a Supplement to what we may perhaps have omitted.

THE most part of Children that are rickety, owe that Disease to the ill Manner in which they

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they are swaddled ; that is to say, to that wretched Custom established amongst Nurses, of tying tender Infants hard and fast with swathing Bands, as if they were packing up Goods to send abroad.

If the Limbs of the Child, at every turn of the Band, are not in a direct Situation, but happen to lie something a-cross, there must necessarily arise Inconveniencies from this ; which must affect not only the Shape of the Body, but likewise the Health, and even the Life of the Infant.

THE natural Position of the Shoulders, Arms, and Hands of a Child, when it is swaddled, as well as that of the Feet, Legs, and Knees, is frequently disturbed, because the Child is perpetually fretting and spurning ; so that let the Nurse be never so careful to place those Parts in a right Position, and keep them so, it may, and but too frequently does happen, that the Feet are presently turned the one upon the other ; and it is the same with the Legs and Knees : in this bad Position do they tie down and gird the Limbs of the Infant in such a manner, as the great Compression which is thereby made upon those soft, tender and delicate Parts, disturbs their Order, changes their Figure and Direction, and hinders their natural Extension ; and by this means occasions Deformities which we should not see, if Nature was left at liberty to conduct and direct this Affair herself without trouble and constraint.

A STRONG Pressure upon Parts so susceptible of Impressions, and which increase so fast, as the Members of a Child that is new born, may produce a great many other Accidents.

Disorders

Disorders in the Bowels, Obstructions in the Glands, and Strangulations in the Vessels, are often the sad Effects of this violent Compression. How many feeble Chests, and weak Stomachs are there, occasioned by the Vessels which distribute their Liquors to those Parts, being deprived of their Tone, from having been too much compressed?

ANOTHER thing which deserves to be considered here is, that a great many Nurses are very indolent in swaddling their Children, upon account of the Number and Length of the Bandages, which they cannot undo without a good deal of trouble. Thus we see that the most part of Nurses do not swaddle their Children above twice a day, *viz.* Morning and Evening. This Indolence is extremely prejudicial to the poor Infants, whom they leave to soak in dirty Clouts, instead of keeping them clean and neat, which is necessary both for their Growth and Health.

Do but observe the Young of other Animals while they are under their Dams; do but observe, I say, with what Care they hinder them from so much as touching their own Ordure. And is it fit that Man, in his weak State of Infancy, should be resigned, not only for Hours, but even for whole Days, to Stench and Nastiness? But I should never have done, if I was to enter upon a Detail of all the Blunders which are committed, with respect to the Management of Children in the Cradle. Let us return then to where we broke off, upon the Subject of the Legs and Feet.

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The FEET inclining more to the one Side than the other.

IF the Feet incline too much to one Side, you must give the Child Shoes that are higher on that Side, both in the Sole and Heel, which will make him incline to the opposite Side.

WHILE the Feet continue streight, you must take care that the Child's Shoes do not turn more to the one Side than to the other. However, if they turn inwards, it will do no great harm, because this Inequality, provided it is not considerable, will rather assist to turn the Toes outwards; whereas, if the Shoes turn outwards, they will turn the Toes inwards.

WITH regard to those People who affect too much to turn their Toes out, and whom we have mentioned above, these are rather Advices, than Remedies designed for them.

The LEG rendered Lame by a SPRAIN.

CHILDREN are subject to sprain themselves, and a Sprain, if it is neglected, will sometimes make the Leg lame for ever after. For this Reason, you cannot be at too much pains to hinder Children from running, or jumping too much; for these are the common Causes of Sprains in them. As soon then as a Child, or any other Person has got a Sprain, it ought to be taken care of without delay. Some advise in this Case, 1. To put the Foot immediately into cold Water, which certainly ought by no means to be neglected; for the cold Water contracts the Ligaments that were

too much lengthened by the Strain which they suffered, and hinders a Fluxion of Humours to the Part. 2. To apply to the Part sprained, as soon as the Foot is taken out of the Water, a Salt Herring well roasted, which assists the Cure, by resolving any Humours which may have been thrown upon the Part. You may likewise make use of the following Remedy. Mix the White of an Egg with three or four Drops of the Oil of Roses, and a Thimbleful of the Powder of Alum; spread this upon a Compress, and apply it to the sprained Part, fastening it with a Bandage, which you must tie pretty tight. Take this off at the end of two Days, and the third Day foment the Part with some warm Wine, in which you must dissolve a little Salt. Take then a large Compress doubled four times, and half an Ell in length; soak it in the Wine, and apply the middle of it to the Sole of the Foot, then bring the two Ends over the Instep, and cross them there: let what remains of the two Ends be passed over the Ankles, so as they may cover the whole Joint of the Foot. After this take a large Roller, two Inches broad, and two Ells in length, apply the End of it to the Side opposite to the Sprain, then turn it under the Foot, which must be raised up and kept in a streight Position; roll it about the Foot in such a manner, as all the Turns of the Bandage may cross upon the Instep, and finish with a circular Turn above the Ankle.

THE Fomentation ought to be repeated once in two Days, for ten Days, or twelve; after which you must apply to the sprained Parts an astringent Plaister, spread upon a Bit of

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Leather, and kept on by the means of a Roller, neither so long nor so broad as the former, but applied in the same manner; and the last Turn must be fastened with a Needle and Thread, that the Bandage may not be removed till the Patient can make a shift without it.

WHEN the Foot has been sore sprained, it sometimes happens, that although it has been cured, yet the Patient still feels something of it for whole Years afterwards, and cannot walk without limping all that time; especially when they happen to set their Foot upon any uneven sloping Ground. One should take exceeding good care in such a Case, till the Foot is quite strong again, to walk only upon such Places as are very smooth and even; for, by neglecting this, you run the Risque of renewing the Complaint, or of walking always unsteadily, and with a bad Grace.

The LEGS become paralytick by a SPRAIN.

THE Legs are sometimes strained in such a manner, that although the Misfortune appears to be very slight, yet it renders them paralytick.

A CHILD of six Years of Age, who had always been healthy before, began to ride astride upon his elder Brother's Shoulders; who used to walk with him in this manner as long as he could every day, in order to divert him. This Diversion at first did the Child no manner of harm, but having repeated it one day as usual, he was seized all at once with a Palsy in both his Legs. His Parents immediately applied such Medicines as they thought most proper, *viz.* Liniments, Ointments, Essences, hot Mineral

Mineral Waters, Baths prepared with Ants and the Lees of Claret ; and at last, after a great deal of trouble, they got the left Leg cured ; but they could not restore the right Leg, which continued paralytick for the space of eight Years, so that he had no manner of use of it. However, they were not discouraged during all that time, but continued to use the same Medicines, which at last had so good an effect, that the Patient could walk with the help of a Stick ; and thus he continued till the Age of Forty, when he died of an acute Fever, in the Year 1733. But in this Condition he could not walk without describing a Semi-circle with his right Leg, as if it had been an artificial one, though it was abundantly flexible.

THE eminent Dr. *Salzmann*, Physician at *Strasbourg*, who was a Witness of this, and relates the Case, alledges that the true Cause of this Disease, was the violent Tension which the Muscles of the Leg had suffered, while the Child was carried upon his Brother's Shoulders, with his Legs hanging down, one on each Side ; and he makes no question, but the first effect of this Strain was to render the Legs paralytick by relaxing the Muscles. To strengthen this Supposition, he brings in the Comparifon of a Bow-string, which, by being too much stretched, becomes slack at last, and loses its Force. But it may be asked, how the left Leg came to be cured preferable to the right, though the same Applications were made use of to both ? Dr. *Salzmann* offers a Reason for this, which, though it is only a Conjecture, yet appears to be pretty natural : it is this, that it is likely that the right Leg, when it was suspended, was

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more strained than the left, (which may very easily be conceived) or that the Vessels of the right Leg had of themselves a greater Disposition to be compressed or obstructed; or perhaps that the spirituous Medicines, which were applied to both the Legs, found a greater Disposition in the Humours of the right Leg, to be dissipated by their too strong Action, than in the left. For it is certain, that spirituous Applications, when they are too active, very often serve only to increase the Obstruction, by dissipating the more subtle and fluid Juices, whereby those which remain are rendered more gross, and consequently less proper to nourish and strengthen the Part. The Doctor reckons *Aqua Vitæ* amongst the Number of those spirituous Applications which were employed upon this Occasion, and which he suspects to be very capable of producing the above-mentioned Dissipation. His Observation upon this deserves the more to be taken notice of, that every day they abuse this Medicine; which, as it is very well remarked in a Thesis, which was defended before the College of Physicians at Paris, the 7th of April, 1729. very often deserves rather to be called *Aqua Mortis*, than *Aqua Vitæ*.

HOWEVER that be, we see by this History what an important thing it is to take heed to what may happen to Children when they are carried too carelessly, whether upon the Arm or otherwise, and when any part of their Body is hurt. Who would have believed that a Child should become paralytick of both his Legs, only from being carried astride upon one's Shoulders? This however was the Case with the

the Boy above-mentioned *, and no body can be sure but it may happen to others.

BOLT FEET.

BOLT Feet are such as resemble those of a Horse, and thence are called in Latin *Pêdes equinæ*. They say that in the Black Sea there are Isles, the Inhabitants of which have their Feet thus made, and are called *Hippopodes*, which is a *Greek* Term signifying Horses Feet.

I WAS very intimately acquainted with a Physician who had Feet of this sort; but he was a Man whose Head very well compensated the Imperfection of his Feet. He died very suddenly.

THEY hide this Deformity by wearing Shoes of the ordinary Shape, but having that part within which the Foot leaves a void, filled up with a bit of Cork, or stuffed with Flocks.

THOUGH this Deformity is born with Children, yet for all that it is not absolutely incurable; but it may be helped, if not cured, by pulling frequently, but very gently, the Toes of the Child. The Nurse, or Mother of the Child, may bring about the Cure in this manner, if they have but enough of Care and Patience. There is besides a little Bandage for the Feet, which may be of great use here,

L 4

and

* I have related all this in the *Journal de Sçavans*, of the Month of *September*, 1735. but I thought it was better to repeat it here, than to refer the Reader to it there. The History is taken out of a *Latin* Dissertation of Dr. *Salzmann*, intitled, *Dissertatio Medica sistens plurimum pedis musculorum defectum, Autore Goto-fred. Salzmann, Doct. Medico, Argentorati 1734.*

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and that is to wrap up each Foot separately with a Roller which presses most upon the sides of it, and thus obliges the Foot insensibly to grow longer.

Defects concerning the Motion of the LEGS and FEET.

IT is not enough that the Legs and Feet are free of those Deformities to which we have observed they are subject; there is required besides a certain graceful manner of standing and walking upon them. There are three things principally to be taken notice of upon this Head.

I. THERE are some People who walk in a waddling way, which manner of walking, when it does not proceed from a bad Habit, or some Accident or other, is the effect of a Weakness of the Haunches; for as they serve to bind the lower Extremities with the Trunk, if this Binding is weak, there must necessarily be a sort of Lameness on both sides, and this occasions that waddling which we now speak of.

A GREAT many young People are liable to this Deformity, and frequently it continues with them for Life. It is commonly owing to the Negligence of Nurses and Servant-Maids, the most part of whom allow the Children committed to their Care to walk of themselves, and without help, before those Parts which ought to support the Weight of their Bodies, have acquired sufficient Strength to perform that Office aright.

WHEN this Deformity proceeds from the above Cause, in order to correct it you must have recourse to such Girdles as make a Compression

pression all round the Belly, and are strong and well furnished towards the Haunches. This Compression gives a Firmness and Steadiness in Walking, by strengthening the Loins; but to strengthen them still more, they must be bathed Evening and Morning for several Months, with a Decoction of *Provence* Roses, and the Shell of a Pomgranate, boiled in strong red Wine. Into two Pounds of Tent Wine, put a handful of *Provence* Roses, an Ounce of Pomgranate Rind, and the half of a middle-sized Quince, and boil them all together for about a Quarter of an Hour. This Remedy, when it is made use of in time, and continued long enough, produces great Effects.

2. OTHERS have an unwieldy awkward way of Walking, which generally proceeds from thence, that when we take Children abroad to walk with us, we do not proportion our Pace well enough to theirs.

WHEN a Child walks with his Nurse, or the Maid that keeps him, or his Mother, &c. whoever it is that walks with him, ought to take care not to go so fast as to make the Child over-stretch himself. This is a thing of very great Consequence.

THE Legs, when one walks, make a Pair of Compasses, as it were, which are more or less opened: But the Legs of a Child being shorter than those of a Person that is come to his full growth, the Child, who would keep up with the Pace of the grown Person whom he is walking with, and, unluckily for himself, is proud that he can do it, opens the Compasses of his Legs beyond what their short Measure conveniently permits, and this accustoms him

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to make long Strides, and gives him this clownish awkwardly way of walking, which he keeps after he is grown up, unless a great deal of care be taken in time to break him of this Habit; which is no easy matter.

I do not mention the Injury which walking with such precipitation may do to the Child besides; this of itself may put them so much out of breath, as to give occasion to some Relaxation or Rupture of the Vessels in the Thorax.

How many Children have become asthmatick, and how many have become consumptive, from this very Cause! and how many Mothers have need of the above Advice, both for themselves, and for those to whom they intrust their Children!

3. THERE are others again who can neither walk nor stand, with a tolerable good Grace, and this alone is sufficient to make them be despised in the Eye of the World. You know what *la Bruyere* says upon this Subject: That a Fool neither enters a Room, nor retires, nor sits down, nor rises up, nor stands, nor walks like a Man of Parts*.

THIS Maxim of *la Bruyere's* is frequently false, but in general it is conformed to the Manners of the Times; and these we must have a regard to, if we would succeed in the World. I say it is frequently false, because a Fool, as he has nothing about him capable of being cultivated except his Person, will frequently behave himself with a better Grace than a Man of Parts, who, with all the success imaginable, has made it his principal Study to cultivate his Mind. The celebrated *Voiture* had a
very

* *Caract. de ce Siècle, Merite personnel.*

very ordinary Air *, and they say he was a Man of mean Appearance. *La Fontaine* too, who is so well known by his Fables, had nothing either graceful or genteel about his Person. And *Despreaux*, that incomparable Poet, neither entered a Room, nor went out of it, nor sat down, nor rose up, nor stood, nor walked, like a Man of Parts, if by such a one is meant a Man who has a good Grace. Even *la Bruyere* himself, whom we quoted just now, and who by the Characters which he has left us, has shewn himself to be a Man of a very good Genius, had perhaps as little of a graceful Air as any Man in the World. *La Bruyere's* Maxim then is not at all certain, and it is possible he did not advance it as true, in that Book which he has justly enough entitled, *Les Mœurs de ce Siècle*, or *the Manners of the present Age*. However it is, I advise Parents to take care to use all the Methods necessary that their Children, after they are arrived at a certain Age, may neither enter a Room, nor go out of it, nor sit down, nor rise up, nor stand, nor walk, in such a manner as to make them pass any where for Fools.

IN vain, with respect to the gay part of Mankind, do you form their Minds, unless you procure them at the same time such an Address as to keep them above Contempt. Take care then that you teach them to manage their Feet right, whether in walking, sitting or standing, &c. but at the same time give them to understand that this Accomplishment is nothing without the Qualities of the Mind, and that they are errant Fools whose only Study

* *Hist. de l'Acad. Franc. par M. Pellisson,*

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is to use their Legs handsomely. With this Precaution, you may venture very safely to make them learn the different Attitudes which are proper to be used upon certain Occasions.

FOR this End put them under the Care of the best Dancing-Masters, and do not grudge the Expence. I know there are some Parents who make a scruple of letting their Children learn to dance, but it is not to such Parents at all that I speak here; it is only to those who know that Dancing, (such Dancing I mean, as is not theatrical) is at least harmless; and I can tell them, that there is nothing properer than this Exercise, for forming the Bodies of young People.

I OWN it would be much better to have an awkward ungraceful Air all one's Life, than on purpose to procure a genteel one, to have recourse to such means as might have a bad Effect upon the Morals: but it would be very difficult to prove that Dancing is of this kind. Some Authors have been at great pains to persuade People of this, but it is all mere Fancy, and not true in Fact. Of this Class are the Arguments, (if they may be called so) which are set forth in a Book entitled *Regles pour travailler utilement à l'Education des Enfants*, or *Rules for the right Education of Children*; where the Author, to engage Parents not to allow their Daughters to learn to dance, tells them that when a Girl learns this Art, she is ruined; upon which he quotes the Example of *Herodias's* Daughter, as a thing which ought to inspire young Women with an invincible Horror at Dancing. To this Example he adds the following Reasons, which I leave the judicious Reader to judge of.

“ To

“ To teach a Girl to dance, says he, a
“ Master must take her by the Hand, set her
“ Body streight, direct her Movements, and
“ her Looks, make her look at him, animate
“ her, and give her becoming Airs ; all which
“ is quite disagreeable to a Girl that has any
“ Modesty, and can serve for no purpose but
“ to make her blush.

“ WHEN she has acquired this pernicious
“ Accomplishment, she must make use of it in
“ Company upon occasion, and when she is
“ asked ; for if she refuses, she is blamed by
“ every body there ; they are angry with her,
“ and tell her she knows nothing of the
“ World. If she carries her Complaisance so
“ far as to dance with Gentlemen, she ex-
“ poses herself thereby to evident danger
“ of being corrupted by the Wishes of her
“ own Heart, and frequently by secret Mo-
“ tions which God observes and condemns ;
“ and of being an Occasion of Ruin and Per-
“ dition to others.

“ IT is morally impossible that this should
“ not happen in that State of Weakness and
“ Corruption in which we now are ; and no-
“ thing can excuse us, if we run voluntarily
“ into the Danger.”

But our Author does not stop here ; his
Imagination carries him further, as you shall
see.

“ THE young Men, says he, such as the
“ Dancing-Masters commonly are, put their
“ Hand under the Chin, upon the Shoulders
“ and the Breast of the Girl, to teach her to
“ keep her Body streight ; they take her by
“ the Hand, to make her walk to the tune of
“ the

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“ the Violin; and touch her Feet, to show her
“ how she ought to turn them to walk grace-
“ fully, &c. What can be better contrived for
“ ruining a Girl?”

THESE are the Reasons which this Author produces to decry Dancing.

HE agrees, for all this, that People of Quality should have their Children, whether they are Boys or Girls, taught both to walk and make their Honours with a good Grace; but he will not consent to this neither, unless they sacrifice the Art of Dancing to it, an Art which he calls diabolical in all its Circumstances; for he makes no Exceptions.

BUT how shall the People of Quality learn to walk and make their Honours in a graceful Manner? For this he proposes the following Expedient: A Father, or Mother, says he, or in their Absence, an Uncle, an Aunt, a Brother, a Sister, or a Governess, without having recourse to Strangers, may sufficiently instruct Children in those Affairs, so as they may behave with abundance of Decorum and Address upon every Occasion where these are required.

THIS Author, you see, has a lively Imagination; but I do not think his reasoning needs to be refuted.

THIS is all I designed to say with respect to the Deformities of the superiour and inferiour Extremities; it is time now that we proceed to the fourth Book, which treats of the Deformities of the noblest Part of the Body, viz. the Head.

The End of the First Volume.



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Historia Morbi, quo nuper mortuus est Thomas Hurdman, Londinensis. Conscripita a Gulielmo Græme, M. D.